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# THE QUARTERLY

# JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. VIII.

LONDON:
JAMES NISBET AND CO., 21 BERNERS STREET.
1856.

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# THE QUARTERLY

# JOURNAL OF PROPHECY.

JANUARY 1856.

## Art. I.—THE LONGINGS OF THE CHURCH, AND THE PROSPECTS OF THE WORLD, AS CONTAINED IN THE LORD'S PRAYER.

We have seen how the longings of the Church are embodied, and the prospects of the world delineated, in the six *petitions* over which we have gone, set in their millennial light. But let us now glance for a moment at *the Pleas* with which these petitions are enforced, and which we find in the words, "*For thine is the kingdom, and the power, and the glory—for ever. Amen.*"

The designation given to God at the commencement of this prayer must never be lost sight of, as it furnishes the key which opens up its aim and spirit. It is not as Jehovah, or as Almighty, or as Everlasting, we address him on whom we call, but we realise him as "*our Father in heaven.*" God is recognised as "*in heaven.*"—But he is also owned as "*Father in heaven.*" And he is at the same time acknowledged as "*our Father, even as he is Father in heaven.*" From this view the prayer starts, and with this idea it is impressed throughout. Jesus and his Church have looked within the veil, and seen how heaven stands related to God as "*a Father,*" and how God stands related to heaven as his family. But filled with admiration at the sight, their united and earnest desire is, that the fatherhood of God, as enjoyed in heaven, should be vouchsafed to all the earth, and that



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every believer might in the end be prepared for, and attain to, the inheritance.

Closely examined, then, the several petitions of this prayer breathe only one desire, and are summed up in one fulfilment. All begin from a view of God as *a Father in heaven*, whilst all terminate in the wish that he would, in like manner, become *a Father to earth.* And in the words which conclude the prayer, *arguments* are added in support of the *petitions* which had been urged. Sometimes, indeed, we hear this clause styled a Doxology; and, no doubt, it contains an ascription of praise. But the particle, "*for,*" by which it is introduced, indicates that it is a statement of *reasons,* alleged by faith for God doing what had been previously asked.

First of all, the believer reasons with God for what was urged, by the argument, "*For thine is the kingdom—for ever. Amen.*"—And this is as much as saying that *the whole plan is his.* It is admitted in the foregoing petitions, that God has "a kingdom in heaven," and that, too, a kingdom worthy of Him who bears the sceptre. But we have likewise assumed that our God means to *assimilate* this province of earth to his kingdom in heaven—nay, to *consolidate* them into one loyal and stable empire. And such being the consummation we desire, our argument is, "*For the kingdom is Thine!*"—With Thee, the whole *idea* originated—in Thy love fulfil it!—By Thee the plan was sketched—carry it on in Thy wisdom and faithfulness!

It does not seem as if God had laid down any plan regarding our world: but every nation, and each man, follows their own counsel, and walks along their own course! At this moment, what do we witness but peril abroad and confusion at home? The foundations shake, and the firmament is lurid. The waves of the sea roar, and the winds of heaven seem ready to burst the chain that holds them. All is perplexity, and none can help another. Yet it is not come to the worst; for evil days will be still more evil, and the times more perilous, ere the end draws on. Men cry, "Peace, peace;" but the wicked set no measure to their excess—nation will rise against nation, and the heart of brave men will faint—and nothing will be too strong not to be cast down—nothing too holy not to be profaned!

Instead of a plan, then,—a divine and eternal plan,—being discernible amid such calamity and revolution, such atheism and crime, as must distinguish the last days, men may even be tempted to doubt whether there be any God at all.

Over all this tumult and distraction, however, God presides; and by the very passions of men is he working out his own

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design. He sees the end from the beginning, and his counsel nothing can thwart; his plan nothing can mar; his wisdom nothing can overreach; his faithfulness nothing can shake; his love nothing can cool. "*Thine is the kingdom.*"

At times, it would almost appear as if God were compelled to adapt himself to circumstances, and to shift his plans as the events of the world emerged. But no—"Thine is the kingdom *for ever,*" Jesus tells us; and as from eternity God's design for earth has been laid down, to eternity it shall abide. It may seem to be retarded now, and now reversed. But it cannot be changed: it is irrevocable in its outline, and fixed to the minutest iota of its details. There are kingdoms of iron and brass, and silver and gold, spoken of in Daniel; but these melt away in the heat of divine wrath, and their ashes are scattered abroad. In their room, however, another kingdom is set up, —even the kingdom of which the Son of God is king,—his saints its subjects; and it lasts "for ever."

They who enter into the mind of God, then, should often spread out his Plan for our world before him, and with reverent, yet cordial emphasis, sum up their desires with this argument, "*For thine is the kingdom, for ever.*" The world has a plan of its own, for its own history; and much does it prefer that plan to God's. Our poets have *their* idea as to what the earth should be, and our philanthropists have *their* scheme, and our men of science have *their* calculations, and our politicians have *their* theory, and *we* all have our own hopes, and surmises, and wishes; so that, if every tongue were to utter the desire of the heart, the cry from all the earth would be, "*Ours* is the kingdom!"

But believers must drink into the spirit of Jesus, and, looking up to God, say, with a most devout and hearty "*Amen,*" "The kingdom is *thine!*" Not more does "Amen" apply to the other sentences which it closes than to this; and in so using it, we declare that we renounce our own mind, as to what should be done with earth, and fully enter into God's. "*The earth is thy kingdom, O God! Amen. Amen.*" We acknowledge it—we rejoice in it—we build all our hope upon it! O God! grasp the sceptre firmly, and let not man nor devil traverse thy eternal plan! *This* is "Amen" in its true meaning, and in the depth of its emphasis.

But we are taught, moreover, to reason with God for what we ask, by this other argument—"*For thine is the power, for ever. Amen.*" And this is as much as saying that all *Means* belong to God.

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On every side of us, there are those who are as sanguine in regard to *the means* they possess for regenerating the world, as they were forward with their *plan;* and who will not doubt but that by education, or societies, or government, or science, all that is requisite may be effected.

But we know what *man* is able to do from what man has already done; and being persuaded that there exists no agency which, by any amount of exertion and perseverance could realise our hope, we cry to God to do it—"*for thine is the power.*" Our knowledge, too, of *God's* resources, as well as our experience of *man's* inadequacy, prompts us to lift up this cry. We cannot forget how it was He who subdued our own hearts, so rebellious, so dark, so sinful, and we are sure that his "power" is irresistible. We think of the overthrow of Satan and his hosts, though fierce and innumerable and strong, and we feel that his "power" is irresistible. We call to mind his government of this world in time past,—so wise, and righteous, and uniform, in spite of evil men and evil spirits, and we know that his "power" is irresistible. We remember, too, how he reigns alike over matter and mind,—subordinating every thought, and event, and action to himself, and we are satisfied that his power is irresistible. Recognising, however, "all power" in God, and assured that all resources lie in his hand, we cry, Fulfil thy plan, "for the power is thine!"

Nay, we add—"The power is *thine, for ever;*" and this signifies that when he begins to work, not only does God work with "a power" which cannot be resisted, but which never is suspended. It is incessant—uniform—untiring—inexhaustible "*power,*"—"the power of God!" It is "power *for ever!*" And alive to this—alive to the greatness of the result to be achieved—and alive, at the same time, to the strength of Jehovah's arm, we cry, Do what thy kingdom requires, "*for the power is thine!*"

Such as we have now hinted is the meaning of "*power*" in this context; and every believer is expected to seal it with his hearty "*Amen.*" No more are we to imagine that it lies with us to cure our own evils, or, with man, to renovate the earth. But let us feel that God alone can bring us into his kingdom, and that God alone can keep us there, and that God alone can extend its limits to the ends of the world; and let our cry ascend to God for all things, "Because thine is the power!" We are to do good to all, and gather in souls, and rebuke iniquity. We are to labour for the world, and pray for men, and abound in every form of service. Yet, having

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done whatsoever our hand is competent to achieve, we must admit that the regeneration of earth can only be effected by God himself, and look to him for "the power" which will make all things new. If we listen to men around us, we hear them boastfully saying, "*The power is ours;*" and by their sanitary regulations, or their political reforms, or the diffusion of knowledge, they are sure to turn the wilderness into a blooming paradise. But God's *plan* can be realised only by God's *means;* and with joy the faithful will say "Amen!"

The opposition to be encountered is great — apathy, and unbelief, and selfishness, on the part of the righteous; whilst the world and hell unite their utmost effort to defeat the purposes of love. But to God "*power*" belongeth, and his power is "*for ever.*" It is universal, and nothing can evade it; it is uninterrupted, and works as well to-morrow as to-day; and it is everlasting, and reaches through all ages.

Nothing, then, can resist it! It touches the heart, and the stone becomes flesh. It smites the rock, and water streams forth. It appeals to the clouds, and they furnish quails. It drops manna from the wings of the morning. And at its shadow devils are put to flight. *This* is the power of God; and the children of God will not be wise if they yoke it not to the accomplishment of their righteous desires for man, and earth. Most willing is God that we should. Freely does he offer us all its unbounded resources. He will even be offended if we claim it not as ours. And to have it, and use it, and enjoy it, what more is needed than one strong, cordial, unanimous "*Amen?*"

"Amen" is easily spoken; but, when breathed in faith, nothing can withstand it. And to every promise of the word—every attribute of God, we must annex it, saying, "In all things the power is thine, for ever. Amen." Let us look *within,* and feeling what we need every moment for holiness, and for pardon, let us cry, O God, hold me up! "for the power is thine." Let us look *around;* and when surveying the wickedness of the wicked until our eyes are ready to fail, let us cry, Awake, O God! "for the power is thine." Let us look *down;* and when the hosts of darkness seem to be more than a match for the Church in the wilderness, let us cry, Draw out the sword, O God! "for the power is thine." Let us look *onward;* and cry, O God, make haste to restore this wounded, weary, woe-beaten earth, as on the day when it first lay beneath the sun, "for the power is thine, for ever. Amen."

There is, however, a final reason which the believer pleads with God for the accomplishment of what he desires, even,

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"*For thine is the glory for ever. Amen;*" and this is as much as saying that *the Issue* will either extend or obscure the praise of God.

To some extent, God's *means* have already been brought to bear upon the development of his *plan*, and even now has he been glorified by *the issue*. Sin has been limited, and not suffered to drown the earth in a universal flood—and *this* is "glory." The devil has been curbed, and humbled, and fear has smitten all his hosts—and *this* is "glory." Truth has been sent to earth, and the light has shone from the east even to the west—and *this* is "glory." A Church has been redeemed from among men, and every age and nation has swelled the number of the saved—and *this* is "glory." Nay, as in every sinner, who is washed in his blood, Jesus sees the travail of his soul, so from every sinner, forgiven, renewed, and sanctified, "glory" redounds to God.

Earth, then, even earth as it is, reflects some beams to increase the manifested splendour of Jehovah. Yet, after all, most partial and obscure is "the glory" of our God at its brightest, meanwhile. If sin be checked, still sin abounds; if Satan be restrained, still he walketh abroad; if truth has free course, error is ever mingling the polluted with the pure; if the Church is passing on to its inheritance, it is attired in sackcloth; if sinners are sometimes saved, sinners too are lost: And *thus*, if there be "glory" to God from our earth even already, there is dishonour too.

But let the *entire plan of God* be completed, and what "*glory*" then will shine from every province of our redeemed world! Satan is bound and cast into the bottomless pit—and *this* is "glory." Wickedness is now hidden and unknown, and the redeemed are without spot or blemish—and *this* is "glory." The curse no more weighs down the earth, but it blossoms as the rose—and *this* is "glory." The bride and the bridegroom have sat down at the marriage supper, and the redeemed follow the Lamb wherever he goes—and *this* is "glory."

Bright indeed, then, will be "*the glory*" of God's plan when finished—and it is "*for ever!*" It is no sudden meteor—no evanescent brightness. But it shall continue in the meridian of its splendour when sun and stars have shed their last beam, and no limit will it know but the limit of the eternal ages.

But if the ISSUE of all God's PLANS is God's GLORY, let each of us say "Amen!" To the men of this life, it matters not that God is honoured and exalted, for it is rather their own

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praise and dignity they would like to secure. Say to them, the glory is *yours*, and they will sing for joy. But what care they whether God be disparaged or commended? The spirit of the disciple, however, is ever "*The glory, O God, is thine;*" and assured that what is joy to us is grateful to him, let us urge this argument so often as we bow at the throne. It is something to say, O God, do it, for *the plan* is thine own; and with such a plea we cannot but have hope. It is something, too, to be able to say, O God, do it, for *the means* are wholly in thy hand; and with such a plea, assurance is rendered doubly sure. But it is more than all this, when we are able to add, Do it, O God, "*for the glory*" will all belong to thee; and with such a plea upon our lips, we shall be more than conquerors in the suit we are pressing.

We do not think of the glory of God as accruing from all he does, in the manner, and with the interest, it becomes us. But nothing should be dearer to us than this, and never should our "*Amen*" be more accented than when we see every event and individual conspiring to elicit this issue. Nothing, we know, is dearer to God than his "glory;" and nothing can exist in creation, or transpire in providence, which will not manifest it. God's "*glory*" is the manifestation of himself; and as everything proceeds from this as its centre, to the same centre must everything return. The world must see God as he is! Heaven must see God as he is! The universe must see God as he is! Every eye must see God, and every lip must praise him! A higher end, therefore, than this, the creature cannot subserve—nor a higher end than this will the Creator ever propose. And who, then, can withhold his "Amen"?

It is a righteous thing that God should be glorified, and shall we not with all our energies strive to bring on the issue? It will be a blessed day when all darkness is swallowed up of light, and every atom beams with the radiance of God; and shall we not cry, Roll on, ye stiff and sluggish wheels of Time, and bring round the appointed hour? It is the very end for which our God reigns and lives—even to shew himself the very glorious Being that he is; and what more prevailing plea can we urge with him to do all that he has promised. And, oh! seeing that everything contributes to unfold and display "the glory" of Him whose "glory" is the end of all, shall we not learn to say "Amen" to every judgment, and revolution, and war, and calamity, and fear, and even to sin itself?

We now understand the Pleas with which we are to fill

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our mouth, and urge our suit, when we stand in sorrow amid the ruins of a fallen world, yet reach on to the triumphs which the Church so gladly hopes for, when she stands amid the scenes of a world redeemed. Earnest are the longings of the righteous for new heavens and a new earth—and these longings are of God. Bright are the prospects which await the children of the curse, in the day of the fulness of time, and they shall be realised.

Let us, then, enter with full sympathy into the mind of God concerning earth, and rejoice in the Plan he is carrying out. It is not our plan, but it is a holy, perfect, eternal plan. "The way of the Lord is perfect"—"his counsel standeth to all generations," and we must be at one with God in our longings and prospects,—eager for the completion of that design which will end our own captivity for ever, and roll off all clouds from the throne.

At the same time, we must exalt the arm of God, and rest assured that He who sketched the Plan will find the Means. We cannot well bear to be told that the world is not to be put in order by us, and that all our agencies will effect a much more limited result than this. But when God purges out evil from the earth, he must work *alone;* and as Jesus cleansed the temple unassisted, so unassisted will he again cast out from the earth itself whatever offends the Father and him.

Let us, however, rejoice that the glory of God is to be the result, and that every eye shall see it. It is true that "the will" of God shall prevail over all that is combined against it, and that his arm must achieve what his heart has devised. But it is not less true, and very blessed to think of, that "the glory of God" shall be the Result of all that is now doing, and of all that was ever witnessed in time. Of old, the light was diffused throughout the atmosphere, and it shone faintly—though to shine at all was better far than the darkness of night: but ere the fourth day was gone, the divided streams of light are gathered into one vast ocean, and henceforth the sun fills the world with the radiance of day. Even so in respect to "the glory of God." The world is not without it, even already, and let this make us glad; but, meanwhile, it is split into ten thousand rays, and its brightness is unfelt—unseen. But when the scheme devised from everlasting is perfected, this glory shall be collected into one surpassing sun, to shine from the firmament of the universe for ever!

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## Art. II.—DR BROWN ON CHRIST'S SECOND COMING.

The following review appeared some time ago in an able American journal.* As very few of our readers may have seen it, we reprint it for their sakes. Nor will it be thought out of season, seeing of late we have had some vehement assaults made upon premillennialism,—two of the most recent being Waldegrave's *Bampton Lectures*, and a review of these in the *Foreign Evangelical Review*. We make no apology for the following reprint; and we give it entire. As it appeared one or two years since, it has only to do with the second edition of Dr Brown's work, and it designates him Mr Brown, instead of Dr Brown. But our readers will understand that the volume referred to is that entitled *Christ's Second Coming: Will it be Premillennial?* By the Rev. D. Brown, D.D., &c. With these preliminary sentences, we proceed to the article.

"Mr Brown gives a negative response to the question propounded in his title, and makes it the object of his volume to overturn the views entertained by millenarians of that and other events that are revealed in connexion with it,—the resurrection of the holy dead before the millennium, the personal reign of Christ and the risen saints on the earth during that period, the continuance of men in unglorified and natural bodies after his coming, and the resurrection and judgment of the unholy at the termination of the thousand years; and it has been received with much favour by anti-millenarians, both in Great Britain and in this country, and commended as an unanswerable confutation of premillennialism. So high is the estimate in which it is held by some here, and so strong the desire felt by them that it should become widely known, that a republication of it has been induced; efforts are made to give it a large circulation, and it is relied on in a measure, we understand, as a counteractive of the *Theological and Literary Journal.* Mr Brown announces indeed, in his preface, that 'the communications received from England, Ireland, and America, as well as from different parts of Scotland, leave no room to doubt that it has found its way to the parties for whom it was chiefly designed, and accomplished to a consider-

* *The Theological and Literary Journal;* edited by David N. Lord. We regret that, through some inadvertence on our part, our exchange with this very superior periodical has not been regular. The fault, as well as the loss, is ours.

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able extent the objects for which it was undertaken;' and he indicates throughout his volume the utmost assurance of his success, and exults and triumphs in the embarrassment and defeat with which he flatters himself he has overwhelmed his adversaries. Neither his assurance, however, nor the commendations of his friends, can be safely taken as proofs of the truth of his views, or the force of his arguments. That his work is in a high degree adapted to the object for which it was undertaken,—if its design were, not so much calmly and impartially to ascertain what the teachings of the Scriptures are on the subject, as to confound and disgrace millenarianism by misrepresentation, sophistry, and ridicule,—is indisputable. It is, from its lofty pretensions and positiveness, more imposing than any other we have seen that is devoted to the advocacy of the same views, more likely to mislead the unwary by deceptive statements and fallacious reasonings, and adapted in a higher measure to inspire its readers with contempt and scorn of those whom it opposes. To the praise, however, of a candid, learned, and demonstrative discussion of the subject it has no claim. It is, indeed, in some respects very much such a work as Mr Dobney's on future punishments, reviewed in the *Journal* of January. Like that, it omits the question on which the discussion mainly turns, proceeds on gratuitous and unauthorised assumptions, and owes its effectiveness to the false issues it creates, and the adroit appeals to prejudice and passion with which it abounds. To those who have given any attention to the subject, it must be apparent that the question respecting the meaning of the predictions of Christ's coming and reign, the resurrection and judgment of the dead, the condition of the race during the millennium, and their ultimate destiny, turns altogether on the laws by which the media through which those predictions are made are to be interpreted. The proper method accordingly of determining their meaning, is first to ascertain what those laws are, and next what the results are which they evolve when applied to those media. Of this Mr Brown himself, it would seem, is not unaware, for he represents it as a conspicuous characteristic of pre-millennialism, that it is founded on false principles of interpretation. He says, in his Introduction, 'Premillennialism is no barren speculation—useless though true, and innocuous though false. *It is a school of Scriptural interpretation;* it impinges upon, and affects some of the most commanding points of the Christian faith, and when suffered to work its unimpeded way, it stops not till it has pervaded with its own genius the entire system of one's theology, and the whole tone of his spiritual cha-

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racter, constructing, I had almost said, a world of its own.'—P. 6. He indicates it also in the conclusion of his work; 'I have shewn, I think, under a number of heads, that the premillennial scheme is at variance with the Word of God;' and, 'that *it proceeds on crude and arbitrary principles of interpretation*, while it shrinks from carrying out even these to their legitimate results.'—P. 487. This implies that their imputed error is the result of false views of the laws of language and symbols, and that it is to be corrected by the establishment and application of their true laws. Any other mode must be altogether ineffective and inappropriate. It would be like an attempt to solve a problem in geometry by declamation, or a game at battledoor. The same views are expressed also by the author of the article in the *Eclectic Review*, on Mr Brown's work, in which his defamatory representations are repeated, and urged with greater vehemence. He says:—

"In arguing with a modern millenarian, we are liable to constant perplexity from being at issue with him on the very *first principles of interpretation, and on the application of his professed principles.* To any one who does not come to the study of the Bible strongly predisposed towards a theory, it would appear a glaring absurdity to take what certainly seems the most highly figurative language as the literal expression of the ultimate form and destiny of the kingdom of Christ; and to construct such a theory as that of the millennium from a single symbolical passage in the most symbolical book in the Bible. *You feel this preliminary question forced upon you—By what test can it be ascertained when the Word of God speaks as poetry, and when as plain prose? When and where are you to say;—this is a scenical representation of a spiritual truth, or the metaphorical expression of a spiritual fact; and this is an abstract statement purely literal,* to be received as an exact unadorned account of Christian doctrine? *Is it all literal? and if not, by what rule can you discriminate the literal from the figurative? Are there any rules?* or is every individual at liberty to choose out of the visions, prophecies, and dramatic representations of Scripture, that portion which it may suit his system to render literally?

"This implies with the utmost distinctness, that the whole question at issue is the question, What are the marks that distinguish literal from figurative expressions? What are the true laws of literal and figurative language and symbols? And how are they to be applied? And that nothing can be accomplished towards the settlement of the controversy, except by the determination and application of those laws.

"Mr Brown, however, wholly omits this first and most essential step. He enters into no inquiry whatever respecting the peculiarities of figurative language, and the laws by which it is to be interpreted; nor the principles on which symbols are employed. He gives no rules for their construction, nor does he found on them, in any measure, either his criticisms or his

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reasonings. Instead, he conducts his discussion throughout in as complete independence and disregard of them, as he could, had he been treating a question in agriculture, or a theory in geology. Beyond its omission, moreover, he exhibits the most ample proofs that he is altogether unacquainted with the subject. He manifestly has not studied it, at least with any success; as he perpetually falls into mistakes and absurdities, which no one would commit who had become in any tolerable degree familiar with it. He has no conception, for example, of the first great law of symbols, that representative agents denote agents, not qualities, acts, or conditions; and that acts represent *acts*, and effects *effects*. Nor has he any suspicion that expressions, in order to be figurative, must involve a figure of a specific kind that can be identified and defined; and that the nominative of a figurative expression, or the subject to which it is applied, is always used in its literal sense. These and the other fundamental laws of interpretation, lie as completely out of the sweep of his vision as the truths and principles of any other branch of knowledge to which he has never given any attention. This fact is alone sufficient to shew that his work is not of any critical value. His pretence that he has confuted pre-millennialism is a sheer absurdity. He might as well affect to confute a proposition in Euclid, without a knowledge of the laws of geometry. If pre-millennialism is false, the principles by which it is to be refuted must be wholly different from those on which he proceeds. How can he refute a doctrine when totally ignorant of the criteria by which its character is to be determined? His book is, accordingly, what a work would be on astronomy, written in ignorance of gravitation and the laws of the planetary movements, and professing, on the theory that facts accord with appearances, to demonstrate that the earth is at the centre of the universe, and stationary, and the seeming motion of the heavens real, and their revolution round the earth the cause of the succession of day and night.

"Proceeding as he thus does, in entire disregard of the proper means of determining the question, it results of necessity that he resorts to methods that are inappropriate and deceptive. His principal expedient is by assumption, speculation in regard to what befits the Almighty, and deduction from passages of Scripture that relate chiefly to other subjects, to establish a theory of the divine administration that contravenes the doctrine of Christ's premillennial advent; and then by the use of that theory as a law of construction, to set aside the prophecies that directly treat of Christ's coming, the

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resurrection and reign of the saints, and the other subjects in question. Nearly two-thirds of his volume are devoted to that task. The method he pursues accordingly, instead of being legitimate, is like that of Universalists, the deniers of the resurrection of the body, the rejecters of God's foreknowledge, and the asserters of the independence of the will, who first gratuitously assume some proposition involving their doctrine, or deduce it by a process of false logic, and then use it to wrench plain and emphatic passages that contradict it, from their true meaning, and force them into harmony with their pre-established scheme.

"The means, also, which he employs to demonstrate his theory, are as exceptionable and untrustworthy as the general plan of his discussion. His chief expedient is the employment of testimonies to sustain his propositions, that yield them no support whatever. No characteristic of his work is more indubitable and conspicuous, than the deceptibleness and sophistry of its reasonings. He states his propositions with sufficient clearness, and goes through the form of demonstrating them: but the passages which he alleges as proofs, usually present no ground whatever for the results he deduces from them, and answer no other end than to enable him gratuitously to assume them with an air of demonstration. Thus to prove that all who die are to be raised *at the same time*, he quotes passages that simply teach that all are to be raised; and to demonstrate that all are to be judged *at the same epoch*, offers texts that merely show that all are to be judged. This is so usual, that no reliance whatever is to be placed on his mere assertion, or logic. Antecedently to examination, the probabalities may generally be safely assumed to be ten to one against his accuracy. The means, also, which he customarily employs to convince his readers of the truth of his conclusions, are as deceptive and preposterous as his logic. It is the mere assumption or bold and positive assertion that the meaning of the passages which he quotes is what he claims it to be; not a critical evolution of their import, and demonstration by their proper laws, that they teach that which he employs them to sustain. There is scarce an example throughout the whole course of his discussion of the use of anything else than mere dogmatical asseveration, to demonstrate the truth of the constructions he places on his proof texts. He acts the oracle on all occasions, and settles questions of all sorts by mere authority.

"Unfortunately, however, these are not his only faults. Not content with endeavouring to confute premillennialists, he attempts also, by unworthy arts, to render them the objects of

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suspicion, prejudice, and contempt to his readers. One of his favourite expedients for the purpose, is the exhibition of the different constructions they have placed on prophetic passages, and display in the most piquant form of the errors and extravagances into which they have run; and treatment of those faults, as proofs that their whole views are altogether erroneous; or that they are so deficient in knowledge, judgment, or taste, as to be entitled only to ridicule and contempt. We shall not apologize for their errors or absurdities; they are unquestionably very numerous. But numerous and great as they are, it is to speak with moderation to say that they are not greater, either in number or importance, than those of their antagonists on the same subjects, nor than may be culled on other themes from the writings of men highly respectable for their talents, learning, and piety. There is not a doctrine or fact of Scripture that may not be run down and disgraced with equal effect, by such raillery and banter as Mr Brown employs in nearly every chapter, to render those whom he assails the objects of laughter and scorn.

"Another favourite artifice to which he resorts to inflame his readers with disgust at their doctrines and detestation of their character, is the gratuitous and calumniatory imputation to them of infamous dispositions and principles, and representation of their system as leading to false and mischievous results, to which it not only has no tendency, but is irreconcilably hostile. Sensuousness, Judaism, a denial of the efficacy of the gospel, a disparagement of the influences of the Spirit, a hostility to missions, a subversion of the great doctrines of grace, a tendency to universalism, are among the accusations with which he thus attempts to brand and disgrace them. This is not simply unjust towards them, it is discreditable also to him; as having himself once been a premillennialist, and of an ultra school, it is equivalent to an acknowledgment and profession that he was himself tinged with those antichristian doctrines, and felt those fatal tendencies while he was under the dominion of the system. How, unless he was himself conscious of them, can he, without a particle of ground for it, except what he affects to find in the system, treat them as indisputably obnoxious to those infamous imputations? It could only be in utter recklessness. If sincere, therefore, they are to be taken, for aught we see, as confessions, virtually, of what he himself then believed and felt, and should consign him to the discredit of which he aims by them to make others the objects.*

* "Mr Brown calls the premillennial, a 'giddy theory.' We think he

"Such is the work of this champion of anti-millenarianism, which is regarded by his party as a triumphant defence of their system, and confutation of those who look for Christ's coming and the resurrection of the saints at the commencement of the thousand years. That we have not misjudged its character, or overdrawn its faults, the reader will have the most ample proofs in the examination to which we are to subject it. Several replies have been published in Great Britain, but we have only that already quoted at hand, and shall not think it necessary to refer to them. Our object is not to vindicate the writers whom he assails, nor to show that no views held by millenarians are obnoxious to objection; but simply to try the great questions treated by him by the indisputable laws of language and symbols, unfold and demonstrate the truth, and show the inappropriateness and deceptiveness of the means by which he attempts to confound and overwhelm it. We shall not deem it necessary to refute all his misrepresentations, or notice all his mistakes. It will be enough to show that all the great elements of his system are false.

"After explaining in his introduction, the object of his work, pointing out the importance of the question, and stating his views of the theory entertained by millenarians, he proceeds to allege what he denominates 'the Scripture evidence against it,' in a series of propositions, of which the following is the first:—

should have paused before he applied such a term to a view which has been held by such men as Twiss, Mede, Thos. Goodwin, Gill, Toplady, Milton, Hailes, Newton, Horseley, and Cowper,—not to mention others now living, of whose names the Free Church of Scotland, at least, has no need to be ashamed. But giddy or not, we understand that Mr Brown was himself at one time a staunch advocate of these very principles. We are inclined to think, from the articles now before us, that having at that period gone the whole length of the more intemperate views which have been promulgated on this subject, and having discovered that these were untenable, he has rejected the whole doctrine with as little consideration as he adopted it at first. He seems not to understand how any one can entertain more sober principles on this subject than he himself did at one time; and this may account for the constant reference he makes to the more crude theories which have been put forth."—*An Affirmative Answer to Mr Brown's question, Will the Second Advent of our Lord be Premillennial? By the Rev. Walter Wood, Minister at Elie, Fife.* Edinburgh, 1846. Pp. 32, 33.

"This indicates the reason, probably, that he takes no notice of the errors of the late Mr Irving. On perceiving that a main object of his volume is to disgrace millenarians, we expected to see the absurd extravagances and lamentable delusions of that gifted being presented in their full dimensions. Not a solitary allusion, however, is made to him in the work! Were Mr Brown of a temperament that could be instructed, he would naturally, after so humiliating an experience, have become in some measure distrustful of himself. He is still, however, as unbounded as he can then have been in his self-confidence, and as heated in his zeal. He has only changed his object."

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"*Proposition first.—The Church will be absolutely complete at Christ's coming.*

"If this can be established, the whole system falls to the ground. If all that are to be saved will be brought in before Christ comes, of course there can be none to come in after his advent. . . . .

"The difficulty here is not to find proof of the point, but anything like evidence to the contrary. No plain reader of the Bible ever doubts that the church will be completed ere Christ comes; not a few even of the pre-millennialists themselves have been constrained to admit it—with what effect upon the sobriety of their own views we shall by and by see; and even those who deny it, give evidence of the extreme weakness of their ground, and virtually concede the point by admitting that '*the Bride*' of Christ *will* be complete, though they contend that the whole number of *the saved,* whom they distinguish from 'the Bride.' will not."—Pp. 53, 54.

"This is certainly boldly asserted. What now are the considerations by which he attempts to demonstrate it? It will indicate but little skill, if, with such an amplitude of proof, and nothing 'like evidence to the contrary,' he neither sustains nor even alleges anything that has a bearing on it. Of a series of passages which he quotes, and pronounces quite decisive, the following is the first:—

"1 Cor. xv. 23. 'But each party—ἕκαστος δὲ—in his order, *Christ* the first fruit; afterwards, *they that are Christ's at his coming.*'

"Any one who even glances at this sublime chapter, will see that the burden of it is the resurrection of BELIEVERS *in general*—of 'them that are Christ's,' considered as the second Adam. As their death is deduced from their federal relation to the first Adam, so their resurrection is argued from their federal connexion with the second. 'As in Adam (they) all die, even so in Christ shall (they) all be made alive.' And it is immediately after this that the apostle says, 'But each (party) in his own order'—that is the federal head, and those federally related to him—'Christ the first fruits; afterwards they that are Christ's—(the full harvest of them) at his coming.

"*Can anything be more decisive than this? What commentator explains it otherwise? What unbiassed reader ever understood it otherwise?* Is it not then a very bold liberty with the word of God, to say that only a fractional part of them that are Christ's are here spoken of?—Pp. 54, 55.

"His construction, however, is altogether untenable. In the first place, he is mistaken in assuming that the argument from which it is quoted, refers solely to the resurrection of the holy. He may, indeed, find respectable commentators who regard it as treating only of that class of the dead; but it is inconsistent both with the question in discussion with the apostle, and the import of his terms. The subject in debate between him and the false teachers whom he was opposing, is the resurrection of the dead, without consideration whether they are holy or unholy. The doctrine taught by them was *ὅτι ἀνάστασις νεκρῶν οὐκ ἐστιν,* that there is not a resurrection

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of the dead; not simply that there is not a resurrection of the unholy. The apostle accordingly meets their denial of a resurrection, by shewing that it is a denial that Christ himself had risen, and is equivalent, therefore, to a denial and overthrow of his whole work of redemption. 'Now if Christ be preached that he rose from the dead, how say some among you that there is *not* a resurrection of the dead? But if there be *not* a resurrection of the dead, then Christ is not risen; and if Christ be not risen, then is our preaching vain, and your faith is vain,' 1 Cor. xv. 12–14. His inference respecting Christ thus depends entirely for its truth on their doctrine being a denial absolutely of a resurrection; for if it were only a denial that they that are Christ's are to rise, it would not be equivalent to an assertion that Christ had not risen, nor involve any ground for such an inference. If they merely held that a certain class of human beings are not to rise, it would not follow from it necessarily that Christ, who is divine as well as human, had not risen. He argues in the same manner also in the verses that follow, to shew that their denial implied that the apostles were false witnesses, and that their hope of a future life was a delusion. 'We have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not: for if the dead rise not, then is not Christ raised,' ver. 15, 16. This follows conclusively on the supposition that their denial was a denial absolutely of a resurrection; but does not result at all, if the question at issue were not whether there is a resurrection, but simply, whether there is to be a resurrection of a certain class of men. It is clear, therefore, that the theme of the apostle's discussion is the resurrection of the dead, without reference to any one class rather than another; and not, as Mr Brown assumes, the resurrection simply of believers in Christ.

"This is again placed by the apostle beyond question in the representation that all who die by Adam are to be made alive by Christ; and that since death is through man, through man also is the resurrection of the dead. 'But now is Christ risen from the dead, and become the first fruits of them that slept. For since death is by man, by man also is the resurrection of the dead. For as by Adam all die, even so by Christ shall all be made alive,' ver. 20-22. No terms can be more comprehensive and absolute than these. They represent the resurrection to be wrought by Christ, as to be co-extensive with the death produced by Adam. All who die by Adam, are to be made alive by Christ. But all who die, whatever their character is, die by Adam; all who die, therefore, whatever may be their



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character, are to be made alive by Christ. The resurrection is to be by man, in the same manner as death is. But the death of all who die is by man; a resurrection, therefore, of all who die is to be by man. As it is no peculiarity of the righteous that they die by Adam, so it is no peculiarity of theirs that they are to be raised by Christ. This is the philological and logical meaning of the passage, and the only construction it will bear; inasmuch as all who die by Adam will not be made alive by Christ, unless all who die, evil as well as good, are made alive by him. Why then should it be disputed? It offers no new announcement. It involves no contradiction to other passages. The same facts are taught in other parts of the New Testament. That all die by Adam is expressly asserted, Rom. v. 12–14, 17–19. That all are to be raised by Christ, is taught John v. 28, 29. There not only is no exegetical or logical reason, therefore, in the passage itself, for putting on it a different construction, but it is not requisite to harmonise it with other passages that treat of the subject. Nor is there any doctrinal ground for it whatever. Every critical consideration requires that it should be taken as affirming that the dead universally are to be raised, without reference to their character.

"This is confirmed, moreover, by the distribution in the next verse of the whole of those who die, into three classes, and announcement that their resurrection is to be at different epochs. 'As by Adam all die, so by Christ shall all be made alive; *ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι*, but every one in his own band. The first fruits, Christ; then they that are Christ's at his coming; afterwards *τὸ τέλος*, the last band, when he is to deliver the kingdom to God the Father,' ver. 22–24. This is undoubtedly the meaning of *τὸ τέλος*. It was customarily used by the Greeks to denote a division, and the last division, of an army. Thus Homer says:—

> " *Αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἷξον ἰόντες.*
> Statimque ad Thracum virorum ordines pervenerunt euntes."
> And soon, advancing, to the extreme band,
> The men of Thrace they came.—Iliad, x. 470.

They are described in a previous line as, *ἔσχατοι ἄλλων*, the remotest from the centre of the Trojan encampment, the outside, or last body of troops passed by Dolon as he proceeded towards the Grecian lines—

> " *Θρήϊκες οἱδ' ἀπάνευθε νεήλυδες ἔσχατοι ἄλλων.*
> Thraci hi seorsum sunt novi-advenæ extremi omnium."
> The Thracians, by themselves, new come, of all
> The host the last.—Iliad, x. 434.

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"It is used by Herodotus to denote bodies of troops, *οἱ ιππόται, προσεβαλλον κατα τελεα*—the cavalry attacked in squadrons or divisions.—Lib. ix. c. 20. Band, cohort, army, are accordingly given by lexicographers as among its established meanings. Bretschneider, in his lexicon of the New Testament, defines it in this passage as denoting, ultimi, reliqui, homines, the last or rest of mankind—and this is shewn to be its meaning by the distribution of the whole body of the dead into their several bands. As he affirms the resurrection of all who die, and declares that every one shall rise in his own band, one of the bands must of necessity consist of those who are not Christ's. But no such band is designated, except it be in this expression. Christ being first, and a pledge of the resurrection of all the others, and the next they that are Christ's at his coming, *τὸ τελος* must be taken as the last band, if the other class is indicated. And thus interpreted, the expression is natural, the sense such as the point the apostle was explaining requires, and the whole passage made harmonious and complete; while the other construction exhibits the point he was establishing as left unfinished, and the expression as inapt. This is also made certain by the announcement that, at the period denoted by *εἶτα*, when the last band is to be raised, death, the last enemy, is to be destroyed. 'Afterwards the last band, when he shall deliver the sovereignty to God even the Father, when he shall have put down all rule, and all authority and power; for he must reign till he has put all enemies under his feet. The last enemy that shall be destroyed is death,' ver. 24–26. But the destruction of death, we learn from Rev. xx. 11–14, is to take place immediately after the resurrection and judgment of the unholy. The fact that their resurrection is thus immediately to precede the destruction of death, and necessarily, as it is to be the conquest of death, and release of all its victims from its power, renders it clear that the great event denoted in this passage by *τὸ τελος*, is also the resurrection of the unholy, which is necessary in order to the conquest of death here foreshewn, and must precede its destruction.

"The passage is thus wholly misinterpreted and misapplied by Mr Brown. It utters no such announcement as that which he ascribes to it. It presents no ground whatever for the support of his proposition: it affirms nothing indeed in relation to it. That which the apostle teaches in the verses we have quoted is, first, that there is to be a resurrection of the dead; which having proved from the resurrection of Christ, he then proceeds to shew that it is to be co-extensive

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with death, and to be procured by Christ, as death was caused by Adam; and, finally, that every one is to be raised in his own band—Christ, who is the conqueror of death, first—next, they who are his at his coming; and afterwards, the last division, who are not his. Not a syllable is uttered by him that affirms or implies that the second band embraces all, as Mr B. asserts, who belong, and are to belong, to the redeemed Church, and partake of salvation. His attempt, accordingly, to prove by it that 'all that are to be saved will be brought in before Christ comes,' is wholly unwarrantable and absurd. It no more follows from the fact that all *the dead* that are Christ's will be raised at his coming, that no others either then or at a subsequent period are to be his, than it follows from the fact that all the Israelites were led out of Egypt by Moses, that there never were any other Israelites; or from the fact that all the Israelites, with the exception of Caleb and Joshua, who on leaving Egypt were more than twenty years old, died in the wilderness, that all the Israelites of every age died there also.

"But in the next place: apart from the irrelevance of the passage to his proposition, his assumption that *the dead* in Christ, at his coming, are to embrace all that are ever to be saved by him, is in open contradiction to the revelation made in many passages, that all believers in Christ are not to have died at his appearing. The passage quoted by Mr Brown relates exclusively to *the dead* in Christ; and he assumes and asserts that they are to comprise the whole number that are to be saved. But both Christ, and Paul, and John, teach that a vast number of his disciples are to be living at his coming, and to remain and be changed from mortal to immortal. Thus Christ announces that when he comes in the clouds of heaven, he shall send his angels, and they shall gather together his elect from the four winds, from one end of heaven to the other; and that some will be taken from the field, and some from the bed, and some from the mill—indicating that they will be living; and that when he sits on the throne of his glory, *all nations*, by whom are meant the living, not the dead, shall be gathered before him, and those of them whom he accepts shall go into everlasting life. Paul also expressly says respecting the resurrection: 'Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immor-

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tality,' ver. 51–53. So, also, 1 Thess. iv. 15–17: 'For this we say unto you by the word of the Lord, that *we which are alive, and remain unto the coming of the Lord*, shall not precede them that are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and *the dead* in Christ shall rise first. *Afterwards we who are living and remain* shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.' The numerous directions, also, and exhortations to believers to look and wait for the coming of Christ, imply that believers are to be living at his advent. Such commands would be incongruous and absurd, if the whole of his people are to be swept from the earth before his appearing. They would be commands to look for that, which, by the arrangements of Providence, believers never can behold. In the Apocalypse, also, a great multitude, which no man could number, of all nations, and peoples, and tongues, are exhibited as going out of the great tribulation in the body: for it is predicted that they shall hunger no more, neither thirst any more, for the Lamb shall feed them, and lead them to the fountains of the waters of life; which implies that they are still to be unglorified. Otherwise the announcement of such an exemption, as a great characteristic of their new condition, would be unsuitable to their nature. They are doubtless representatives of the living saints who are at Christ's advent to be changed from mortal to immortal, and thence continue in the body. Such an exemption will accord with their altered nature, and be an indispensable element of their happiness. We have thus the most emphatic certainty that the dead in Christ at his coming are not to comprise all his redeemed, even at that epoch; and thence that Mr Brown's assumption is not only without any ground in the passage he alleges to sustain it, but is in direct contradiction to one of the plainest and most important teachings of the sacred Word. Such is the error and extravagance of the first argument by which he attempts to support his proposition. A multitude, which no man can number, of living saints, at Christ's coming, are excluded by Mr B. from salvation, in order that *the dead* in Christ may constitute the whole number of the redeemed!

"His other argument—for he offers but one more—involves an equally palpable misapplication of the Word of God:—

"The next passage I have to adduce, in proof of the completeness of the Church at Christ's coming, is—

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"Eph. v. 25–27: 'Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.'

"It is impossible to doubt what 'Church' is here meant, for it is defined by three bright unmistakable marks within the bosom of the passage itself. It is the Church which Christ loved from everlasting; it is the Church which he is now sanctifying and cleansing by the word, as with the washing of water; it is this Church, even the whole loved, ransomed, and purified company, which Christ will present to himself a glorious Church. *When? Clearly at his coming.* But should any hesitate about this, I will put it beyond doubt by comparing it with two or three passages in which the same delightful truth is expressed, and in nearly the same terms.—P. 57.

"But the passage is wholly irrevelant to his proposition. That which he attempts to prove by it is, that the Church will, at Christ's coming, be absolutely complete *in number*, or embrace all that are ever to be saved; but that which it affirms, is simply that Christ loved the Church, and gave himself for it, that he might make it complete *in character—holy and without blemish!*—propositions that are absolutely unlike, and no more involve each other than any others that can be conceived. Yet Mr Brown treats them as *identical*, and builds his argument altogether on that assumption. A more palpable error we have seldom known a controversialist to commit. His argument, expressed in the form of a syllogism, is the following, the major being a gratuitous assumption:—

"A completeness of the character of a body of human beings is identical with, or at least involves, a completeness of their *number*.

"But the Church of Christ is to be complete in character at his coming.

"Therefore, it is then to be complete also in its number.

"The assumption from which he reasons, if true, must be as applicable to other portions of mankind, as to the Church. What are the conclusions, then, to which it leads? If a completeness of the character of a company of human beings is identical with a completeness of their number, then, as Adam and Eve were complete in their sinful character, on their apostasy, they were the only beings of the human family that were ever to exist; and accordingly Mr Brown must be in error in what he says in his exposition of 1 Cor. xv. 22, 23, in respect to Adam as the federal head of the present race of men, as his posterity! Which will he relinquish—his argument there or his assumption here? It leads to an equally brilliant result in respect to the race at the period immediately before the Flood. 'And God saw that the wickedness of

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man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually; and it repented the Lord that he had made man on the earth,' Gen. vi. 5, 6. The character of the race, at that time, was indisputably complete in wickedness; no language could affirm it more absolutely, or depict it in stronger colours. If, then, completeness in character is identical with completeness in number, it follows that the race had at that epoch become complete in its number, and consequently that no human beings have come into existence since! It may be applied with equal appropriateness also to men at the period in which it was affirmed by the Psalmist, 'There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one,' Ps. xiv. 2, 3; and again, when the same character was ascribed to the race by Paul, Rom. iii. 10–18, and at numerous other periods. Such are the consequences in which his assumption involves him. If it be true, there not only are not to be any living saints on the earth at Christ's coming, but there are not to be any living human beings whatever. There are not even now, and have not been for ages! On the other hand, there are many passages from which a similar number of the completeness of the Church ages ago, may be proved with equal conclusiveness. There is not a hint in the exposition which he quotes respecting the time when Christ is to purify the whole Church and present it to himself, holy and without blemish. There is nothing that implies that he is to present to himself all whom he is to redeem at one time. Mr Brown takes for granted that element of his argument, as well as the identity of their completeness of character and number. But he can no more assume that Christ is to present the whole of the redeemed to himself at one time, than he can assume that they are all created, regenerated, and sanctified at one time; nor can he, without any authority in the passage, assume that that time is the time of his coming, any more than that it is at a score of other periods. Indeed, if his method of arguing from a mere word, falsely interpreted, were admissible, there are many passages that would fix the date of the completion and presentation of the Church at a wholly different epoch. His argument, expressed in a syllogism, is the following:—

"All whom Christ is to present to himself, will be presented at the same time.

"But he is to present the whole Church to himself.

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"Therefore, he is to present the whole Church to himself at the same time.

"But Paul represents the spirits of just men as in the presence of God, and made perfect at a much earlier period, Heb. xii. 22–24: 'Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, *to the general assembly and church of the first-born which are written in heaven,* and to God the Judge of all, *and to the spirits of just men made perfect,* and to Jesus the Mediator of the new covenant.' Here the spirits of the just are represented as already made perfect in character, and the Hebrews are declared by the apostle to have already come unto the Church of the first-born, and unto God the mediator. If, then, as Mr Brown asserts and reasons, completeness of character is identical with or involves completeness in number, the spirits of the just having then been perfected in character, must also have become complete in number; and no others, not even of those whom the apostle addressed, have been, or ever will be, added to them. Moreover, as the general assembly and church of the first-born were then in existence, in the presence of the Mediator, and had been perfected in character; and, therefore, had been presented by him to himself as holy and unblamable; if, as Mr Brown asserts and reasons, all who are presented to him are presented at the same time, then all who are ever to be presented to him, had been presented at that epoch, and no others of that or any subsequent age are to share in that blessing. Such are the shocking falsities and self-contradictions in which his arbitrary and preposterous assumption involves the Word of God.

"He affects, nevertheless, to allege direct proofs that the presentation, and sole presentation of the Church, is to take place at Christ's coming. It is but the repetition, however, of the artifice of his previous argument;—the assumption of the point he is to prove. He asks, 'When' will Christ present to himself his glorious Church? and answers:—

"*Clearly at his coming.* But should any hesitate about this, I will put it beyond doubt by comparing it with two or three passages in which the same delightful truth is expressed, and in nearly the same terms.

"2 Thes. i. 10: 'He shall come to be glorified in his saints, and to be admired in all them that believe—in that day.'—P. 58.

"But this passage has no pertinence to his object. It utters nothing in respect to the presentation of the Church to Christ at that epoch. If it is in reality then to be presented and accepted by him, it is to be learned altogether from other

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passages, not from this. All that is here announced is, that at the coming of Christ, which is described in the preceding verses, he is to be glorified by his saints, and admired by all them that believe. Mr Brown, accordingly, in attempting to prove from it that the whole Church is then to be presented to Christ, assumes that he cannot be glorified by his saints, and admired by all them that believe, unless the whole number who are ever to be redeemed are then presented to him. Reduced to form, his argument is the following:—

"Christ cannot be glorified by his saints, and admired by all them who believe at his coming, unless he then presents to himself the whole of those who are to be redeemed by him. But he is, in fact, then to be glorified by his saints, and admired by all who believe. Therefore, all who are ever to believe and be his saints are then to be presented to him.

"What more groundless and monstrous assumption, however, was ever made, than that Christ cannot then be glorified by his saints, and be regarded with love and adoration by all who believe, unless he limits the blessings of his grace to those who have already become partakers of it, and closes the work of redemption;—that were he to go on in renewing and saving men, and extend his mercy to myriads and millions of successive generations, it would make it impossible that what he had already done in ransoming the lost, should glorify him and excite their wonder and admiration? A cause must be in truly a hopeful condition when an assumption so derogatory both to Christ and his saints is found necessary to give it a colour of truth. He quotes several other passages that are equally irrelevant, and assumes and asserts in like manner the points he professes to prove by them.

"'Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.'—Jude 24.

"Here the thing to be done, and, beyond all doubt, the time of doing it, are the same as in the two other passages.—P. 59.

"But the two former passages present no specification of the time; and there is no indication of it whatever in this. That which God is here expressed as able to do, is to preserve them *from falling*, as well as to present them faultless before the presence of his glory; and Mr Brown can no more shew that the last was not to be accomplished till the coming of Christ, than that the other was not. There is nothing in the passage inconsistent with the supposition that they, like the spirits of other just men, were to be made perfect and admitted to the divine presence, immediately after death. He adds two other quotations of the same character:—

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"'And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblamable, and unreprovable in his sight.' —Col. i. 21, 22.

"But there is no specification here of the time when this presentation was to take place. It is perfectly compatible with the language to suppose that it was at their transference to the other world, and admission to the divine presence. It was in holiness and unblamableness, moreover, that they were to be presented, not completeness in number.

"'To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.'—1 Thess. iii. 13.

"Here there is nothing in relation even to their presentation to Christ. It is *the establishment of their hearts in holiness*, or the perfection of their sanctification, of which the passage treats, not the completion of their number, or their presentation to the Redeemer.

"Such is the argument by which he affects to demonstrate his first proposition. Not a solitary syllable has he produced that yields it any support; not a single passage that has even any relation to it. The whole process is one of mere assumption and asseveration. He begs in each instance that which he is to prove; the passages he employs to sustain his assumptions are in each instance altogether irrelevant; and his inferences from his proofs are in each case made only by mere affirmation. Several of the assumptions, moreover, on which his reasonings rest, are mistaken and monstrous in the extreme, and contradict the most essential and palpable truths. Yet he expresses at the conclusion of his argument the utmost assurance of its accuracy, and exults at the defeat of his antagonists:—

"And I think it impossible to resist the combined force of these passages. One broad, magnificent conception pervades them all—the absolute *completeness* of the Church at Christ's coming.—P. 60.

"*Thus have I established the completeness of the Church at Christ's coming.* I have limited myself to a few passages, *on the import of which all commentators, ancient and modern, are agreed*; but it is written as with a sunbeam on the pages of the New Testament; and those who call it in question, are driven to seek support from highly figurative portions of Old Testament prophecy, and from the corresponding book of the New Testament, the Apocalypse.—P. 61.

"These sweeping assertions are fit associates of such an argument; and his depreciation of the prophetic Scriptures in which figures and symbols are employed, as utterly unreliable on the very questions of which they treat, is worthy of one

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who forces on the Word of God, in so bold a manner, whatever meaning he pleases, and claims, with unhesitating assurance, the sanction of its authority for his crude theories and presumptuous misconstructions. He proceeds, indeed, to reject the prophetic Scriptures altogether, as a ground of doctrine in respect to the realities of the future :—

"Now it is an old maxim in divinity, that doctrines are not to be built upon PROPHETIC OR SYMBOLICAL SCRIPTURE. *The principle is one of undoubted soundness, and of indispensable necessity as a bulwark against the abuse of figurative language.* PREMILLENNIALISM, *however*, IS ONE ENTIRE PRODUCT OF THE REVERSE OF THIS PRINCIPLE ; and in the case before us can produce nothing in proof of the incompleteness of the Church at Christ's coming, but what is studded all over with figures.—P. 60.

"This is truly a bold assault on the Word of God. By doctrines, he of course means the great realities, agencies, dispensations, events, which God has revealed as future: such as Christ's coming; the destruction of the antichristian powers; the resurrection and judgment of the dead; the reign of Christ and the saints during the thousand years; the conversion of the nations, the blessedness of the righteous, and the punishment of the wicked; for these are called doctrines, and are the very subjects which he has himself been discussing, and continues to discuss in the remainder of his volume. And they are subjects of *prophecy*, and are made known to us *only by prediction.* In like manner, antecedently to Christ's first coming, his birth, ministry, death, resurrection, reign, and the redemption of men by his death, were all subjects of prophecy, and were known only as predicted futurities. Yet in the face of these facts, Mr Brown has the unparalleled rashness to allege it is 'a maxim in divinity, that doctrines are not to be built upon prophetic or symbolical Scripture,' and to aver that 'the principle is one of undoubted soundness, and of indispensable necessity as a bulwark against the abuse of figurative language.' But if it be so, then as the great futurities in debate,—the coming and reign of Christ, the completion and presentation of the Church, the resurrection of the holy and unholy dead, the priority or subsequence of the advent to the millennium,—can only be known through the prophetic Scriptures, they of course cannot be determined by the Scriptures at all; and, consequently, if any settled views of them are advanced, they must be founded, like Mr B.'s first proposition, solely on assumption, and supported merely by assertion! A fit profession, truly, with which to close the bold violation of the Word of God which he has perpetrated through the whole course of his argument! But a singular

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fatality attends Mr Brown. He is not only mistaken and absurd in his assumptions, sophistical in his logic, and rash and untrustworthy in the extreme in his assertions, but he cannot translate, it would seem, a simple Latin expression, without indulging his disposition to exaggerate and misrepresent. The maxim, *Theologia prophetica non est argumentativa*, which he professes to exhibit in English, does not denote at all that the great doctrines, of Christ's coming, the resurrection and judgment of the holy and unholy dead, and others of which he treats in his volume, are not founded on *prophecy;* no one aware of what he was affirming would utter such a statement, as they can be known only by prophecy. The exact equivalent of that axiom in English is, 'Prophetic theology is not argumentative;' the meaning of which is, that the truths or futurities taught by prophecy are not deductions from a different set of truths or facts previously known through some other medium; as some of the truths of natural theology, for example, are, such as the being and perfections of God; but instead, are taught directly in express and specific announcements;—a maxim that, instead of enjoining, as he assumes, that the prophetic Scriptures should be set aside, and that which they reveal absolutely rejected, requires us to take that alone as their import which they directly and explicitly teach, and not attempt by reasoning to deduce from it a different revelation, or force it into harmony with a preconceived system. What splendid proofs he exhibits of his high qualifications for the task he has undertaken! With what signal grace the jeers and banter at the ignorance and presumption of millenarians, in which he perpetually indulges, come from him! Such is the issue of his attempt to support his first proposition. The annals of heartless trifling with the Word of God, and crude and lawless speculation, present few chapters, we apprehend, that surpass it in extravagance and folly.

"After this fancied triumph, he employs a long series of pages in exhibiting the views which millenarians have advanced, respecting the completeness or incompleteness of the number of the redeemed at Christ's coming, the condition of the race during the millennium, and other topics on which he has touched, pointing out their diversities of opinion, and endeavouring to shew that they have nothing but figurative and symbolic prophecy, which he unblushingly rejects, with which they can disprove his proposition; as though to disprove it by prophecy was not to demonstrate its falsehood, not merely by appropriate, but by the most effective means. As, however, we shall have occasion to treat of those themes in the notice of

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other parts of his volume, we shall not now follow him in that discussion, but proceed to the consideration of his next proposition.

"We have seen that the whole elect and ransomed Church is complete when Christ comes. If this be correct, we may expect to find *the ordained means* for the gathering and perfecting of the Church disappearing from the stage—the standing *agencies* and *instrumentalities*, the whole economy and machinery of a visible Church-state taken out of the way. *Here, then, is a test—the fairest and most satisfactory that can be imagined*—by which to try the truth of our doctrine. Premillennialists maintain that the saving of souls is to go on upon earth after the Redeemer's second appearing. If this be true, we shall find the means of grace surviving the advent. Whereas, if grace has ceased at Christ's coming to flow from the fountain, we shall find that the channels for its conveyance have disappeared too—if the building of mercy has been completed, we may expect to find the scaffolding cleared away.—P. 100.

"This gigantic undertaking none but a rash and sacrilegious hand would attempt, unless in possession of the most indubitable means of accomplishing it. The question he proposes to decide, is one of the greatest ever treated by a controversialist, and most momentous in its bearings on the divine administration. It is, on the one hand, the question whether the work of redemption is to be limited to a short period, and those who are saved to a very small number, at least of adults, compared to those who perish; for if Mr Brown's first proposition is true,—as Christ's advent, notwithstanding his denial, is, as we shall hereafter shew, to precede the millennium,—the time and the number are already nearly completed;—or, on the other hand, whether the redemptive influence of Christ's death is to continue through endless ages, and the race for ever perpetuating and multiplying itself, to be partakers of its blessings. To establish, therefore, such a momentous proposition as he advances, he should produce the most demonstrative evidence. Mere assumption or assertion; a false inference of it from the simple fact that great changes will take place in the administration of the world at Christ's coming, without any proof that they are to involve that change; or a deduction of it from groundless and arbitrary postulates respecting the condition in which men must exist, and the relations in which they must contemplate the Redeemer, in order to the possibility of their sanctification and redemption, will neither demonstrate it, nor save it from the guilt of a most unwarrantable attempt to draw a revelation from the Word of God which it does not contain, and under the guise of its authority to place a limit to the number of the redeemed, which it not only does not sanction, but most emphatically contradicts.

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To verify his proposition, he should either allege an unequivocal passage that specifically affirms it, or passages from which it follows as a direct and legitimate inference. If he cannot support it by such means, he must at least shew that—even on the supposition that men continue to come into being—it is absolutely impossible either from their nature, Christ's attributes, or the process itself of renovation, sanctification, and justification, that men can be saved after his advent. Not a shadow, however, of anything of that nature is offered by him. The considerations on which he builds his inference have not the remotest relation to the subject. He says—

"Beginning then with the *Means*—If it can be shewn that both the written *Word* and the sealing *Ordinances* by which God *ordinarily* gathers and perfects the Church—*having their whole ends and objects exhausted at Christ's coming*—shall then absolutely cease as means of grace and salvation to mankind, I think it will be clear that all saving of souls is then at an end. What, then, is the testimony of Scripture on this subject? The answer to this question forms

"*Proposition second—Christ's second coming will exhaust the object of the Scriptures.*

"His coming is the goal of all revelation, *its furthest horizon*, its last *terminus*, its sabbath and haven. Thither are directed all the anxieties which divine truth awakens. Every hope which it enkindles, and every fear which it excites, instinctively points to that awful event, its concomitants and its issues, as the needle to the pole.—Pp. 100, 101.

"This is a specimen of the extreme extravagance and recklessness of asseveration in which he is accustomed to indulge in the support of the most groundless and monstrous propositions. '*His coming is the goal of all revelation, its furthest horizon*, its *last terminus*.' It presents no information, then, of an immortal life of the redeemed after his advent, an everlasting kingdom in which he is to reign, nor an endless existence and punishment of those who are lost! Divine truth occasions no 'anxieties' to the hopeless in respect to the interminable retributions that are to follow his coming! It kindles no hope or fear, but what points to that event, its concomitants and issues—'as the needle to the pole,' which points to that, and to that alone, by the force of its nature; not to anything beyond, or that is consequential on it! But Mr Brown is not restrained by these enormous implications of his statements. Intent on making out his arbitrary scheme, he does not pause to consider what contradictions he offers to the most indisputable and fundamental elements of that which is revealed. What now are the means by which he attempts to demonstrate what he affirms to be so certain? Anything

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that asserts it? Anything that directly applies it? Anything from which it follows by a clear necessity? Nothing of the kind; nothing having the remotest connexion with it; nothing but what forms a ground for an inference that confutes his whole system. All that he alleges is the fact that the Scriptures command and exhort men, both good and evil, to look for Christ's coming, and exhibit it as a great and momentous event to those who precede or are contemporary with it.

"To prepare men for it as an event *future to all whom it addresses*, is what the Bible proposes, and positively *all that it undertakes* and is *fitted to do*. The whole force of every reference to Christ's coming in Scripture, as a motive to action, absolutely depends on its being a future event.

"Look at the case of *saints*,—at all the incentives to patience and hope, to watchfulness and fidelity, to promptitude and cheerfulness in the discharge of duty drawn from the prospect of Christ's coming, and see if they would not be stript of all their power and all their point, on the supposition of its being a *past* event, and as addressed to saints living after it. Take an example or two almost at random. 'Occupy *till I come*.' 'Ye do well to take heed to the sure word of prophecy as unto a light that shineth in a dark place, *until* the day dawn, and the day-star arise in your hearts.' 'Be patient, therefore, brethren, *unto* the coming of the Lord.' 'Gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you *at* the revelation of Jesus Christ.' 'The Lord, the righteous judge, shall give the crown of righteousness at that day to all them that love his appearing.' 'Our conversation is in heaven, from whence we look for the Saviour.'

"It is impossible to deny that the attitude of *expectancy* and preparedness for a future appearing of Christ, is the whole burden of one and all these passages. Just think how they would sound in the ears of saints living *after* the advent. 'Behold, I come quickly' is the exhilarating announcement of Jesus, to those whose eyes long to behold him, 'and my reward is with me, to give to every man according as his work shall be.' But from what lips shall that delighful response go forth *after* his coming, 'Amen, even so come, Lord Jesus.' Beyond that end we never get in God's Word.—Pp. 101, 102.

"Here surely is no affirmation of the proposition, that 'Christ's second coming will exhaust the object of the Scriptures,' 'and is the goal of all revelation, its furthest horizon, its last terminus;' nor is there anything in the remotest degree implying it. Instead, there are mere exhortations to occupy, be patient and sober, and hope till that day,—and announcements that Christ will then give a crown to those who love his appearing, and that believers accordingly were actually looking for his coming. How, then, does the fact that these injunctions and announcements are addressed to those who are to precede Christ's advent, and obligatory only on them, prove that none of the other revelations, statements, promises, or teachings of the Scriptures, are adapted to and designed

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for men after Christ's coming; and that none of the race are to be saved after that epoch? It does not, and cannot, unless the fact that any command or injunction of the Sacred Word is designed only for persons of one period, and obligatory only on them, proves that all the other teachings and truths of the Scriptures are also limited to persons of that period; and that none are after that period to be saved. Mr Brown's argument is accordingly built on that extraordinary assumption. If he admits that commands and duties may be limited to certain periods, while others have no such limitation; and that the limitation of a peculiar duty, like that of looking for a future event, to a specific period, is no proof that none can be saved after that period, he then cannot claim that the exclusive adaptation of the injunction to look for Christ's coming, to those who precede his advent, is any evidence that other injunctions will not after that be obligatory, and men continue to be saved. His argument is, accordingly, built on that foundation, and, reduced to a syllogism, is the following:—

"If any command, exhortation, or announcement of the Sacred Volume is adapted exclusively to persons of a specific period, and obligatory only on them, all its other commands, directions, and announcements must be limited also, in design and influence, to that period, and the work of salvation itself, therefore, close with it.

"But the commands and exhortations to look for the coming of Christ and live in preparation for it, are exclusively adapted to persons who live antecedently to his coming, and binding only on them.

"All the other commands, exhortations, promises, and announcements of the Scriptures, are limited, therefore, in their adaptedness and obligation to the time that precedes his coming.

"The whole work of salvation, consequently, is to terminate at that time.

"This, if valid, is a very summary way of settling the question. Let its efficiency be tested by applying it to other commands and duties that were obligatory only at specific periods. The prohibition imposed on the first pair, 'But of the tree of the knowledge of good and evil, thou shalt not eat; for in the day thou eatest thereof thou shalt surely die,' was adapted exclusively to them, antecedently to their fall, and limited to that period. On Mr Brown's assumption, therefore, all other commands and duties with which it was associated, expired, and all provision for their well-being came to an end at the same period. The race must, therefore,

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according to Mr B.'s argument, have terminated with them. Instead of that result, however, the Scriptures inform us that that law, made unsuitable by their altered condition, was immediately superseded by another, adapted to their new relations to God, contemplating the continuance and multiplication of the race, and providing for them a method of redemption. His argument may be tested in like manner by the command to Noah, to prepare an ark for the saving of his house. If Mr Brown's reasoning were correct, no other law which God had before imposed on Noah, would have been obligatory after that command had ceased to be binding; and none of the race been, after that, made partakers of salvation. A still more emphatic exemplification of its monstrous erroneousness is furnished by the non-obligatoriness and discontinuance of the Mosaic institution, after the death of Christ. According to Mr Brown's argument, the whole of the other laws, and the whole of the promises, the whole of the predictions, and the whole of the teachings of the Old Testament must also have utterly lost their use and obligatoriness, with the expiration and discontinuance of the Mosaic ritual; and the work of salvation for ever stopped. Not a consideration can be offered by him to justify his application of the principle on which he reasons to the second coming of Christ, that is not applicable also to his first coming. This were truly getting rid of premillennialism, Christ's reign, the first resurrection, and the perpetuity of the race and the work of redemption in a summary manner. Instead of that catastrophe, however, the Mosaic dispensation was set aside by the institution of another; a new revelation was given, suited to the new measures of the Divine government, and the altered condition of men; their redemption, instead of ceasing, was continued on a far greater scale; and all the laws of the Old Testament, with the exception of those of the Mosaic ritual, and all its predictions and teachings, except those that related to Christ's first coming, retained their adaptedness to the moral necessities of mankind, and were used as before in their illumination and sanctification.

"We might allege a great number of injunctions that are obligatory only for a period, at least on many of those to whom they are addressed; such as, commands to children, parents, husbands, wives, servants, masters, that cease to be binding whenever they cease to sustain the relations to which the duties enjoined belong; but the untenableness of his assumption is sufficiently apparent.

"His argument from the other class of passages which



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he quotes, is founded on the same monstrous presupposition.

"Similar remarks may be made upon all those passages in which the second advent is brought to bear upon the sinners in Zion, despisers of gospel grace, such as the following:—

"'The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, in that day.'—2. Thess. i. 7-10. 'The day of the Lord will come as a thief in the night.'—2 Peter iii. 10.—P. 103.

"He adds Luke xii. 39, 40, and xviii. 26, 27–30, which indicate that Christ will come in an hour when he is not expected by the unbelieving; and inquires—

"Is it necessary to ask whether such warnings would be at all applicable to sinners living *after* that event, so full of terror to the wicked *now*, shall have been numbered amongst the things of the past?—P. 104.

"But the fact that these predictions will, after their accomplishment, cease to be predictions and forewarnings to those who are then living, and become mere records of the past, is no proof that all the other truths, narratives, promises, and prophecies of the Scriptures will also lose their adaptation to them, become obsolete, and render the continuance of the work of redemption impossible. There is no ground from which he can logically deduce it, but the arbitrary assumption on which he builds his argument from the other class of texts, that any event that renders any one of the commands, predictions, or warnings of the sacred Word inapplicable to mankind, must necessarily work the same effect also in regard to all the others, and involve, therefore, the total cessation of the work of redemption. But no more false or monstrous supposition was ever advanced. He might as well, from the fact that the predictions and warnings addressed by Christ to his disciples and the people of Jerusalem, respecting the siege and destruction of that city, lost their peculiar applicability to those who lived after its fall, infer that all the other teachings, doctrines, warnings, promises, and predictions of the Scriptures lost their applicability and force after that event, and the work of redemption came to a close! What must be the blindness and infatuation of a man who can coolly advance such a monstrous principle of argumentation, and attempt by it to construe the Word of God in contradiction to its plainest teachings, and to the subversion of its most essential truths! This is one of the laws of interpretation which Mr B. employs in preference to 'the crude and arbitrary principles' on which he alleges millenarians 'proceed!'

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"Not content, however, with this enormous violation of the Word of God, he next attempts to give efficacy to his argument by representing that these two classes of texts comprise the *whole of the Scriptures*, and asserting, on that ground, that when they are superseded, the whole will, as a means of grace, be set aside.

"Thus *one half of the Scriptures* would be inapplicable to *saints*, and *the other half* to *sinners*, living after Christ's coming; in other words, *the Scriptures, as a means of grace, will be put* OUT OF DATE *by the second advent.* It is a light shining in a dark place UNTIL the day dawn—NOTHING MORE.—P. 104.

"There is no history, then, it seems, in the sacred volume, as of the birth, ministry, death, resurrection, and ascension of Christ; no record of his teachings; no announcements of the method of salvation, of the mode of justification, of the necessity of repentance and faith; no specifications of the duties of believers; no commands; no promises; no narratives of the ministry of the apostles; no revelations of the future; nothing whatever, except what is comprised in *the passages quoted by Mr Brown and others of the same class!* What extravagance could the utmost audacity of misrepresentation invent beyond this? Passages of this character, which abound in Mr Brown's volume, seem to indicate a mind driven by 'feverish excitement' into the shadows of incipient delirium, where the line that separates truth from falsehood, and fact from imagination, has faded into indistinctness. They surely are not the offspring of a calm, clear-headed, and veracious reasoner. Nothing but a delusion bordering on insanity can apologise for such a wholesale abuse of the Word of God.

"Such is the issue of his attempt to verify his second proposition. He not only offers nothing that directly demonstrates it; he alleges nothing that has the remotest reference to it. He might as well have attempted to deduce it from the speech of Balaam's ass, which had no applicability except to him, and none to him except on the occasion when it was uttered; or from the promise of the spies to Rahab, which had no applicability except to her, and on the occasion of the capture of Jericho; or from Samson's firebrands and foxes, which had no pertinence except to the Philistine corn-fields of that season. His argument owes its whole pretence of conclusiveness to assertions and assumptions that are altogether groundless, and in open antagonism to the fundamental truths and facts affirmed in the Word of God. Had he, instead of this unwarrantable course, reasoned legitimately from the

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fact that many commands and predictions of the Scriptures are suited only to the period that precedes Christ's coming, and that great changes in the condition of the race and the measures of the divine administration are then to take place, he would have inferred that new revelations will then be made, and new instructions furnished, adapted to the peculiar necessities of men, and the objects of Christ's reign; and had he, instead of attempting to determine the question by dogmatism and sophistry, chosen to inquire whether the Scriptures do not foreshow that new communications will then be made, and new laws instituted, he would have found not only ample indications, but express announcements of it, in the prophecies of that period. But he makes not the slightest reference to the passages that treat of the subject. It does not suit his object to shew what God has revealed respecting it. He can accomplish his aim only by substituting his arbitrary dicta in the place of the words of inspiration.

"The expedient by which he endeavours to demonstrate his next position is of the same character.

"*Proposition Third.—The Sealing Ordinances of the New Testament will disappear at Christ's second coming.*

"The very terms of their institution are singularly decisive on this point.—P. 105.

"And he quotes Christ's command to the disciples, 'Go, therefore, and make disciples of all nations, baptizing them, and teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the age;' and alleges as the ground of it—

"That the whole work of the ministry, both in its missionary and pastoral departments, embracing the making, baptizing, and training of disciples, *together* with *Christ's mediatorial power and presence for the discharge of it, are to terminute at his second coming.* The bare reading of the words makes this as clear as any comment on them could possibly do.—P. 107.

"Yet, positive as his asseverations are, there is not a syllable in the passage to that effect. The command relates exclusively to their duties, and the promise exclusively to his presence, antecedent to his coming. Not a hint is uttered in respect to the period after his advent. If we would learn what his purposes are after that epoch, we must look to other passages, that expressly relate to the dispensation he is to exercise during his reign on the earth. For aught that is announced here, men may continue to live in the body, and be converted during his millennial sway; an order of men

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may then fill the office of teachers, and baptism be the rite by which they will be admitted into the company of Christ's disciples. Mr Brown's construction is not merely not proved: there is no ground on which it can be made the means of supporting his proposition, except the assumption that the limitation of one command and promise to a specific period, carries with it necessarily the limitationto itof all others, and of the work of redemption itself; which we have already shewn to be arbitrary and false.

"His inference from the institution of the Lord's supper is equally groundless and monstrous:—

"As to the Lord's supper, what can be more conclusive than 1 Cor. xi. 26: 'For as often as ye eat this bread and drink this cup, ye do shew the Lord's death *till he come.*'—P. 108.

"He regards this as teaching that the rite is to cease at Christ's coming. The passage, however, affirms nothing to that effect. It merely declares that they would proclaim Christ's death as often as they should eat the bread and drink the wine, which are its memorials, *till he come.* But admitting that it implies the cessation of the rite at that epoch, that does not infer the cessation of all the other means of grace, and completion of the work of redemption; nor is there any medium by which he can make it the instrument of proving his proposition, except the assumption on which he proceeds in his argument respecting baptism, that the limitation of any rite or duty to a specific period necessarily involves the limitation of all other laws, ordinances, and means of instruction and justification, also, to that period, and termination, consequently, of the salvation of men;—the absurdity of which we have already shewn.

"Mr Brown, however, is not satisfied with this lawless deduction from the passage of an inference which it does not authorise; he proceeds to pronounce the Lord's supper a symbol of Christ's coming, instead of a memorial of his death; and to employ that astounding misrepresentation as a proof of its discontinuance, and the discontinuance of the whole system of means for the salvation of men at his advent:—

"The Lord's supper will cease to be celebrated after Christ's coming, not because the Lord of the Church has so willed it, but because after that it would be meaningless—because the state of things, and the attitude of the believing soul, with reference to *the two comings of Christ—of which the Lord's supper is* THE ORDAINED AND BEAUTIFUL SYMBOL, shall then have no place.—P. 109.

"Of this sudden transformation of facts and propositions from their proper nature, to another of a wholly different kind,

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examples unfortunately very frequently occur in Mr Brown's discussions. No wizard's wand ever wrought a quicker change of the object which it touched. The most indubitable facts, the most palpable certainties, lose their original qualities under his hand, and assume whatever shape he pleases. Having thus converted the Lord's supper from a memorial of his death into a symbol of his coming, so that the inference that it is then to be discontinued may appear to be legitimate, and asserted that it is to be abolished independently of God's willing it, he then proceeds in his usual confident style to enounce his conclusion as demonstrated:—

"What then have we in respect to these ordained means of grace? Why, that the second advent, come when it may, will put them all out of date. The passages which teach this make no distinction between *the means and the end;* they so implicate the *grace* conveyed with the *means* of conveying it, that both are seen disappearing at Christ's coming. If, then, there is to be a millennium *after that,* it cannot be *an era of Christianity; for the whole Christian furniture,* and with it *all the Christianity that has hitherto obtained,* has been withdrawn from the earth.—P. 109.

"Can this be deemed the work of a sane mind? Does it not rather indicate an intellect that, having been thrown from its equilibrium by some over-excitement, or fallen under the power of a delusive idea, transforms all objects into the shape and colour that suits its morbid condition? The work of Christ, it seems, in becoming incarnate, offering himself as a sacrifice, making expiation for sin, rising from the grave, and ascending to heaven, is no part of Christianity! The great doctrines of redemption by his blood, regeneration by the Spirit, justification by faith; the commands, the promises, the predictions of his Word, are no parts of 'the Christianity that has hitherto obtained.' Though they should survive the coming of Christ, no trace of the Christian system will remain: for Christianity consists of nothing but predictions of Christ's advent, exhortations to look for his coming, warnings that he will punish his enemies, and baptism and the Lord's supper! Such are the extravagances to which his morbid eagerness to overturn the doctrine of Christ's advent before the millennium carries him! Christianity itself is resolved into its rites, and finally struck from existence to accomplish his object. Not a shred of evidence does he furnish of the truth of his extraordinary propositions; they rest on his mere asseveration. Not an effort is made to obviate the contradictions which his theory offers to the great facts and teachings of the sacred Word. His dicta, though they overthrow the whole Christian system, settle the question as effectually as they could if they had the most explicit sanction of the divine

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Word. The principles on which he proceeds, prove indeed as absolutely that Christianity has never had an existence, as that it will not exist after Christ's coming. For they assume and imply that God could not possibly institute a series of dispensations, in each of which the same great truths should be embodied, and the work of redemption be carried on; as the cessation of any one element of an administrative system, he assumes, of necessity involves the cessation and abrogation of all the rest. The work of redemption must therefore have terminated at the close of the patriarchal age; and again most indisputably at the cessation of the Mosaic dispensation; and Christianity therefore has never gained an existence. On the other hand, he annihilates with equal certainty all that will have been accomplished in the salvation of men. Christianity is the religion of Christ, the system of facts, truths, laws, promises, and agencies which constitute his religion, and are the basis of the renovation, pardon, and justification of men, of their resurrection from the dead at his coming, eternal deliverance from the curse, and elevation to wisdom, righteousness, and bliss in his kingdom. If then, as Mr Brown asserts, there cannot be an era of Christianity after his coming; 'if all the Christianity that has hitherto obtained will be withdrawn;' if, in other words, all the great realities of the work of redemption—Christ's death and resurrection, the renovation of men by the Spirit, their justification by faith, their resurrection, and adoption as sons of God—are struck from existence, then undoubtedly all the consequences of Christ's death and the influences of the Spirit must disappear along with them; the whole that has been wrought in the salvation of men vanishes: and the ransomed relapse to the condition they would have occupied had they never been made partakers of spiritual life! If the foundation be annihilated, the superstructure must of necessity be swept to annihilation also. Such is the unfathomable abyss into which Mr Brown's assumptions precipitate him! What a brilliant exhibition of his logical powers! What a worthy expedient for the overthrow of the great prophetic announcement that Christ is to come before the thousand years, and instead of terminating the work of redemption, is then to bring all peoples, nations, and languages to partake of its blessings, and perpetuate and reign over them for ever!"

(*To be continued.*)

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## Art. III.—GENESIS.

*Chapter* vi. 7.—"**And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.**" *

Probably these words were spoken to Noah, "the preacher of righteousness," or to some of the other of the righteous patriarchs then on the earth, that they might proclaim the message of judgment. Not without special meaning are the commencing words, "And Jehovah said." He lifts up his voice and makes public declaration of his purpose of judgment, that man may be fully warned—that he may know when ruin comes that it is no sudden outburst of vengeance, but the coming forth or carrying out of a calm and deliberate purpose.†

God's declaration is, "I will destroy man!" He has purposed, and who shall gainsay him, or disannul his purpose? He will "blot out" man,—he will sweep him away as men do what they loathe.‡ When he "blots out" our sins, on our believing the record of his grace, he blots them out entirely, removing them from us as far as the east is from the west; so he will "destroy" man as completely as he will remove sin; he will "blot out" these *sinners* of an unbelieving world as thoroughly as he "blots out" the *sins* of believing Noah and his children.

It is *the* man whom he has created that he is thus to "blot out." As he blots out the sin that he has *not* made, so he blots out the sinner whom he has made. He spares not the work of his own hands. Words of deep dread, truly! "I will destroy man whom I have created." Solemn warning and rebuke to those who flippantly taunt us with believing in the eternal doom of the ungodly, and say, "Oh! God did not make man to destroy him." True, he did not make him to destroy him; but he will do it! He did not make him for the darkness, but for the light; yet the everlasting darkness shall

* "**I will destroy man,—even that very man whom I created,—not regarding the work of my hands,—from that very earth which I made for him,—man and all these living creatures which I made for his benefit.**" **Thus the words may be paraphrased. The reader may remember Ovid's words—"*Perdendum mortale genus.*"—*Metam.* i. 188.**

† **"Before wierd (doom) there's word," says the Northern proverb.**

‡ **The word is מָחָה, the same as is used for the washing away of filth, Deut. xxix. 20.; Ps. li. 1.; Isa. xliv. 22.** *Sept.* ἀπαλείψω; *Vulg.* **delebo. The word translated "destroy," in the 13th verse is שָׁחַת, the same word as "corrupted," verse 12; as if God would say, "They have *corrupted* themselves; I will *corrupt* them; I will make them reap the fruit of what they have sown." The Septuagint gives** καταφθειρω; **the Vulgate,** *disperdam.*

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be his lot. He desires not the death of the sinner, yet he shall die. He did not make man for hell, nor hell for man, yet the wicked shall be turned into hell. "I will destroy man whom I have created." He will do it himself; with his own hands will he destroy his own workmanship. He will not leave him to fall to pieces himself, nor merely make his own conscience his tormentor, as some men speak; he will execute judgment himself. And all this because he is the "righteous God that loveth righteousness."

He will destroy him "from the face of the earth." The earth is not to be destroyed in this ruin. It is not to receive any further curse on account of man's sin; nay, it is to be delivered from a burden, an intolerable load of defilement that had been accumulating for fifteen centuries. Though God had cursed the earth, yet he always makes it appear that it is for man's sake, not its own. "The creation was made subject to vanity, not willingly," (Rom. viii. 20). Nay, we might say that here there is a purpose of *grace* intimated respecting the earth, when judgment is proclaimed against its dwellers. God's object by the flood of waters was to *cleanse* the earth of its pollution, just as hereafter he shall purge it by fire, removing on that day not merely the incumbent wickedness, but *burning out* the curse from its veins. Water can do the former; but fire is needed for the latter.

But though the earth itself is not to share man's ruin—the beasts and fowls and creeping things must be swept away along with him.* They must share his doom, as being more closely linked to him than the material earth. What, then, must sin be in the sight of the Holy One, when it draws after it such boundless ruin! Whatever is most intimately connected with man, the sinner, must perish with him. Man's first sin introduced the curse, but it did not destroy the creatures; now, however, sin has so swelled, so risen and overflowed creation, that God's righteousness insists upon execution being done even upon the unintelligent creation, that he might thus publish before the universe, by the voice of an all-devouring flood, how terribly he hated that which man had done.

Then the statement of the sixth verse is repeated, "For it repenteth me that I have made them." How solemnly does this *reiteration* of God's mind fall upon our ears! How deeply does he feel the sin, the wrong, the dishonour that

* "Quod autem etiam interritum omnium animalium terrenorum volatiliumque denuntiat, magnitudinem futuræ cladis effatur; non (nam?) animantibus rationis expertibus tanquam et ipsa peccaverint miratur exitium."—*Augustine.*

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man had done. How profound the compassion for those very sinners whom, in his righteousness, he was thus compelled to sweep away!* How awful must have been the scene presented to his view when, after surveying it, he was constrained to say, in reference to the creatures which he had made, "It repenteth me that I have made them!" Can any ignorance—can any madness exceed theirs who would make light of sin, who would treat it as a mere transient disease, which is in the course of ages working itself out of the system, and will soon pass away? Terrible will be thy position, O man! when God comes to say this of thee! It will be terrible enough when thou art brought to feel, "O that I had never been made;" but it will be more overwhelming still when God comes and says, "O that I had never created thee!" †

*Verse* 8.—"But Noah found grace in the eyes of the Lord."

There is one exception. The race is not to be wholly swept

* Ovid's verse is very striking, as if borrowed from this—

> "Quæ Pater ut summa vidit Saturnius arce,
> Ingemit."—*Metam.* i. 163.

† The fathers speculated much and often on the nature and feelings of God, raising all manner of questions as to his anger, love, hatred, repentance, &c. There is much more, however, of philosophy than of Scripture in their disquisitions, and Cicero, Plato, &c., are much oftener quoted than Paul or John. Minucius Felix has some good remarks in his *Octavius*, p. 144, Ouzel's edition. Lactantius, besides many general references to the subject, has a long discourse, "De ira Dei," in which there are good statements and well-pointed arguments, but a woeful lack of Scripture. He quotes Plato's remark, "Nemo prudens punit quia peccatum est, sed ne peccetur,"—*ἱνα μη ἀνθις ἀδικηση*; a remark which, though lauded in our day, is but a one-sided axiom, which, if accepted as the whole truth, would set aside moral guilt and do away all necessity for a *judgment.* His treatise throws no light upon the subject. It merely affirms the truth, that if anger be denied to God, so must love, &c.,—*si non ira est in eo nec gratia est.*—sect. 4. It is curious to notice the opposite sentiments of the ancients on this point. Ovid, referring to the world's wretchedness, speaks of the great Father as "groaning," *ingemens;* whereas Epicurus is represented as saying, respecting the "nature" of God—

> "Semota a nostris rebus, sejunctaque longe,
> Nam privata dolore omni, privata periclis,
> Ipsa suis pollens opibus, nil indiga nostri
> Nec bene pro meritis capitur, nec tangitur ira."

Augustine's remarks are more satisfactory—"The anger of God is no perturbation of his mind, but a judgment assigning sin its punishment. His revolving and re-revolving (Augustine follows the Sept. *ἐνεθυμηθη*, "he pondered") is but the unchangeable ordering of changeable things ("mutandarum rerum immutabilis ratio"). For God repents not of what he does, like a man; for his opinion ("sententia") of everything is as fixed as his foreknowledge is certain. But Scripture, without such expressions, cannot insinuate itself familiarly into all kinds of men. . . . This it could not do if it did not bend itself towards us, nay, stoop to us sometimes, when lying prostrate."—*De Civ. Dei.*, b. xv. ch. 25.

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away. There is a remnant according to the election of grace. God has mercy on whom he will have mercy (Rom. ix. 15). God's purpose shall stand, in spite of the world's sin. Not by nature above the level of an unbelieving world, Noah by grace stands fast. "Not of works, but of Him that calleth." He rises when others fall. He rises higher the lower the rest sink. For Jehovah has laid hold on him; and Jehovah upholds him. Nor was it because he was better than the rest that God's choice fell on him; but he was made better in consequence of that choice.* And where is the believing man that cannot trace his faith, his love, his whole change, to the same eternal fountainhead?

God's description of a saint, then, is *one that has found favour in his sight.* And this is the saint's own account of himself—"Then was I in his eyes as one that found favour," (Cant. viii. 10). This is all he can say for himself—all the account he can give of the origin of his sonship, the cause of his spiritual change. How blessed to be able thus simply to trace all that is good in us directly to the sovereign will of Jehovah!

*Verse* 9.—"These are the generations† of Noah: Noah was a just man, and perfect in his generations, and Noah walked with God."

The general testimony to Noah was that he "had found favour with God." The fuller and particular testimony now follows. It is God's own opinion of his saint. It takes up three features.

1. He was a *just* man,—a man whom God accounted righteous. It seems to be with reference to this expression that the apostle calls him "an heir of the righteousness which is by faith." (Heb. xi. 7). There is righteousness *on* him and *in* him; and God recognises both. The surety-righteousness of

* Marbachius, in his brief but sound exposition, points out this forcibly, referring to the 11th of Hebrews and the 4th of Romans in proof.—Vol. i. p. 71.

† "Generations"—תּוֹלְדוֹת. This word occurs about forty times in the Old Testament, and is always translated in our version by the same word —Gen. v. 1, xi. 10, xxv. 12, xxxvi. 1, &c. Calvin, followed by Rosenmüller, Dathe, &c., extends its meaning, and gives as its signification, *Tota vitæ historia.* Paulus Fagius renders it, "These are the things which befell Noah and his family." Our version in this same verse gives generation as the sense of דּוֹר, which occurs about 150 times; and almost always in the sense of age, or men of a particular age—Ps. xcv. 10; Eccl. i. 4. The Septuagint translate the former word by γενεσις, the latter by γενεα. Calvin remarks that the plural (generations) is used to shew that it was not in one age, but several, that he kept his integrity.

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the Son of God places him in the *state* of a just man; and the inward righteousness of the Spirit gives him the *character* of a just man. He stands out before us, holy in a generation of the unholy, justified in a world of the condemned.

2. He was *perfect* in his age.* He stood out "complete" as a man of God, in all the various features which constitute that character; as the apostle speaks when he tells of the fitness of the Word to make "the man of God perfect, thoroughly furnished unto all good works." (2 Tim. iii. 17). He was not a man without sin; for "there is not a just man upon earth, that doeth good and sinneth not" (1 Kings viii. 46; 2 Chron. vi. 36; Eccl. vii. 20); but he was perfect as pertaining to the conscience, and in all the parts of his character and life he bore the stamp of righteousness,—as is written of Zacharias and Elizabeth, "They were both righteous before God, walking in all the commandments and ordinances of God blameless." (Luke, i. 6). Yes, he was "perfect in his generation." He stood alone; yet he *stood.* He held aloof from the evil around. He had taken on nothing of the pollution which abounded. He held fast in an age of matchless sin, when he had none to side with him but God.

3. He walked with God. The word is strong and peculiar, denoting the repetition and energy of the act. He walked and walked; yea, walked with fervent and untiring energy.† Through centuries he lived on, walking with God, as Enoch had done before him; nay, during part of the time, with Enoch at his side; for only of these two is the expression used. It is as if God had come down to earth and walked through it, with Enoch on one side and Noah on the other. Of Abraham it is said, "Walk *before* me, and be thou perfect;" but it would almost seem as if this walk of Enoch and Noah were something nearer and more blessed than this.

* The words are literally—"Noah, a just man, was perfect in his time." The word תָּמִים means whole, complete—"a *full* year" (Lev. xxv. 30; ) "a *whole* day" (Jos. x. 13). It occurs about fifty times in the sense of "without blemish," as applied to sacrifices. Noah is "without spot,"—a complete sacrifice,—body, soul, and spirit,—and so accepted of the Lord. Gesenius makes it refer simply to moral integrity. Scripture connects it with sacrifice and priesthood.

† Both in this verse and in chap. v. 23, 24, it is the *Hithpael* that is used; in the former the Hithpael preterite, in the latter the Hithpael future (with the ו conversive). It is this that makes it so expressive. See Job i. 7; Zech. i. 10, vi. 7; Ezek. i. 13. The Septuagint make it ἐυηρέστησε τῷ Θεῷ. Rungius has some excellent remarks on Noah's standing alone, and preserving a testimony to the "woman's Seed;" also on the reproaches he must have endured from these "giants." He calls him "the martyr of martyrs." "Vere fuit martyr martyrum Noah."—P. 295.

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Ver. 10.—"**And Noah begat three sons, Shem, Ham, and Japheth.**"

This holy man is a husband and a father. For the marriage bond is holy—nay, "honourable in all" (Heb. xiii. 2), and the paternal relationship excellent and blessed. To the members of Noah's family the whole human race was ere long to be reduced. Such is the narrow isthmus between the old world and the new; such is the remnant to which the Church of God is reduced. How will Satan triumph at the prospect of cutting off the seed of the woman;—nay, of compelling God (let the expression be pardoned) to cut off that seed himself, and so breaking his first promise, as well as destroying the world's one hope. The seed of the woman was fast becoming extinct. The promise hung upon a thread. The Church's hope was narrowed to a single saint. Thus God lets matters go to a crisis,—an extremity,—that his own wisdom and power may be brought out, and pride hidden from man. It is all of God.

Shem is named *first* in this list, though Japheth was the elder (x. 21). Like Judah, he was to have the pre-eminence—the birthright; and this, not by any natural right, but solely by the choice of God. How often does God teach us in his Word that all honour is of him, and that the highest honour or pre-eminence which he could confer on a man was to make him a link in Messiah's line. Connexion with Christ, even before he came, was God's badge of nobility—his star of honour. It is so still. Connexion with Christ, through belief of the Father's testimony to him, is man's truest, highest honour, either now on earth or hereafter in the kingdom.

*Verses* 11, 12.—"**The earth also** (*Heb.* "**And, or now, the earth**") **was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted his way upon the earth.**"

It was "corrupt." * It had become a decaying and abominable carcase; defiled and hateful; the very opposite of that which God had made it. For though it was not made like the future inheritance—"incorruptible"—still it was "incorrupt." There was no blemish on it; no sin; no taint; no stain.

It was corrupt "before God." Full in his sight and under his eye, it revelled in its vileness. Its wickedness was daring, and full of defiance to God. He declares this, not as one relating a thing from report, but narrating what had come under his own eye. Yes, he looked on it. He hated the sin; yet he bore long with it. Such are his compassions!

"The earth was filled with violence." Injustice, cruelty, rapine, wrong,—these formed the sum of its story. Like a

* The Jews refer this specially to licentiousness, and to the strange intermarriages previously spoken of.—See *Patrick*.

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mighty sea, violence had swelled up, till every plain and valley were overflowed. It was drenched in sin ere it was drowned in water.*

Such was earth! Transformed from Paradise into worse than a wilderness; from being the seat of God to be like Babylon—the abode of devils, giants, murderers, and all unclean and hateful things. What has sin done! What can it not do! How quickly can it empty a soul or a world of all good, and fill them with all evil! The frosts of winter do not so destroy the tender plant as sin does the soul or the world into which it finds its way.

But the awful description is repeated in the next verse, and God himself is declared to be the witness of the evil. *God looked at the earth.* He surveyed it, so that there might be no mistake; and that no man might say that he judged hastily or untruly. He will not misjudge his creatures; nor will he allow them to suppose that he is doing so. *Behold, it was corrupt.* There could be no mistake. The Divine eye could not be deceived. *All flesh had corrupted its way upon the earth.*† The whole race had gone astray, and become vile. Outwardly as well as inwardly all was evil. Thus sin spreads and widens, as well as deepens. It has no end. It never dies out, nor loses its hatefulness. God bears long with it. He allows evil as well as good to ripen. He will not pluck the unripe evil, any more than the unripe good. It is not till "the grapes are fully ripe" that the clusters of earth's vine are gathered. (Rev. xiv. 18.) Every sin is rendering earth riper for the last vengeance, and preparing it for the flood of fire.‡

* *Montgomery* thus describes the scene:—

"But as they multiplied from clime to clime,
Embolden'd by their elder brother's crime,
They spurn'd obedience to the patriarch's yoke;
The bonds of nature's fellowship they broke;
The weak became the victims of the strong,
And earth was fill'd with violence and wrong."
—*World Before the Flood*, canto i.

*Du Bartas* thus describes the scene:—

"From these profane, proud, cursed kisses sprung
A cruel brood, feeding on blood and wrong;
Fell giants strange, of haughty hand and mind,
Plagues of the world, and scourges of mankind."

† We may just notice here the use of *his*, where we should have *its*. Attention to this will help to clear up several difficulties in Scripture.

‡ It may be worth while to throw together in a note some of the classical allusions to the events recorded in this chapter. It would be impossible to cite Hesiod, as both in his "Works and Days," and "Theogony;" the passages are too long and too numerous to come within our limits. But their resemblance to the divine narrative is striking. Homer has several allusions to the early giants—ὑπερθυμοισι γιγαντεσσι (*Odyss.* vii. 59); and Sophocles speaks of the γηγενης στρατος γιγαντων. Virgil refers to their "immania

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## ART. IV.—CORESH AND CYRUS.

In former papers we called the attention of our readers to that particular view of sacred history and chronology which regards the Coresh of Ezra (the deliverer of the captive Jews), not as the illustrious Cyrus of Herodotus, but as a powerful and princely satrap, deputed by Artaxerxes to be the ruler of Persia and Babylon. It has been recently stated that a continental scholar, Professor Ebrard, in reviewing an English work on prophecy, "has shewed that the twentieth of Artaxerxes, when Nehemiah built the walls of Jerusalem, *synchronises* with the first of Coresh, when the Jews returned from captivity; and that another foreign reviewer of the same work, Dr G. A. Klix, appears to accord with the view of Professor Ebrard." In the same work in which this communication is given, the writer adds that, in his opinion, "the exact synchronism is obtained by comparing Ezra iv. 12, with Neh. iv. 6; and again, Ezra iii. 3–6, with Neh. iv. 2. The first of Coresh, therefore, which coincided with the twentieth of Artaxerxes, was B.C. 446."

The following are the (supposed) synchronous passages in Ezra and Nehemiah:—

EZRA iv. 12.

"Be it known unto the king, (*Artaxerxes*) that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations."

NEHEMIAH iv. 6.

"So built we (in the reign of *Artaxerxes*) the wall; and all the wall was joined together unto the half thereof: for the people had a mind to the work."

EZRA xii. 3-6.

"And (in the reign of Coresh) they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt-offerings thereon unto the Lord, even burnt-offerings

NEHEMIAH iv. 2.

"And (in the reign of Artaxerxes) Sanballat spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in

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corpora" (*Æneid* vi. 582); and Ovid to the "gigantas, immania monstra" (*Fast*, v. 35). Describing the wickedness of this age of giants, Ovid writes—

"Tertia post illas successit ahenea proles
Sævior ingeniis et ad horrida promptior arma."—*Metam.* i 126.

And again—

"Sed et illa propago
Contemptrix superûm sævæque avidissima cædis,
Et violenta fuit; scires e sanguine natos."—*Metam.* i. 160.

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morning and evening. They kept also the feast of tabernacles, as it is written. . . . From the first day of the seventh month began they to offer burnt-offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid."

a day? will they revive the stones out of the heaps of the rubbish which are burnt?"

The two passages of Nehemiah may be regarded as synchronous, and as stating what occurred some time in the twentieth (or twenty-first) year of Artaxerxes. And as the second quotation from Ezra relates events which took place in the first (or second) year of Coresh, if these events *really synchronised* with those described in Neh. iv. 2, then, indeed, must the first of Coresh have sychronised with the twentieth of Artaxerxes, and the former must have been a satrap-prince deputed by the latter to administer the affairs of Babylon and Persia.

But if we are to suppose that Ezra iv. 12 synchronises, in any sense of the term, with Neh. iv. 6, then must we also suppose *that the Artaxerxes of* Ezra iv. 7–24 *is to be identified with the Artaxerxes of* Ezra vii. 1,* *and with the Artaxerxes of* Neh. ii. 1.

The sacred narrative, however, forbids this identification. For the Artaxerxes of Ezra vii. 1, in a royal letter, written in the seventh year of his reign, thus speaks concerning the temple at Jerusalem:—"Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?" (Ezra vii. 20). Accordingly, Ezra and his friends "delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; *and they furthered the people, and the house of God*" (Ezra viii. 36). On the contrary, we read in a letter sent to his officers in Samaria, by the Artaxerxes of Ezra iv. 11, a peremptory command to stop the Jews who were in Jerusalem from proceeding with their work—"Give ye now commandment to cause these men (the Jews) to cease, and that this city be not builded, *until another commandment shall be given from me*" (Ezra iv. 21). And what was the result of this letter?—"Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them cease by force and power. Then ceased the

* It was proved in this Journal (No. xxvi. p. 42) to be highly probable that the Artaxerxes of Ezra vii. 1 was identical with the Artaxerxes of Nehemiah.

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work of the house of God, which is at Jerusalem. *So it ceased unto the second year of the reign of Darius king of Persia*" (Ezra iv. 23, 24). Hence, since no royal letter was sent, during the remainder of his reign, to Jerusalem, to encourage the Jews to build their temple or city, this Artaxerxes cannot possibly be identified with the Artaxerxes of Ezra vii. 1, or with Nehemiah's king of the same name. And we thus learn that the transactions recorded in Ezra iv. 12, do *not* synchronise with those of Neh. iv. 6.

Again, the temple was finished before the twentieth of Artaxerxes. For if the house of the Lord had still been unfinished and neglected, such a state of things would have certainly formed no slight portion of Nehemiah's complaint and sorrow. It is evident, however, from the history, that Nehemiah, when at Jerusalem, was occupied in completing *the wall* of the city. And when we read the following words (Neh. viii. 16)—"So the people went forth and brought branches, and made themselves booths, every one upon the roof of his house, and in their courts, *and in the courts of the house of God*," it appears to be manifest that the second temple had certainly been rebuilt before the twentieth of Artaxerxes. But the accession of the Coresh of Ezra to the sovereign power in Babylon *was prior to the laying of the foundation of the temple* (Ezra iii. 6), and therefore must have been some years previous to the twentieth of Artaxerxes.

Again, "Ezra the scribe and priest," who is mentioned in Neh. viii. 1, 2, was doubtless identical with the scribe and priest of the same name of whom we read in the book of Ezra. And as this Ezra "went up from Babylon to Jerusalem," with a most friendly royal letter, in the *seventh* year of *Artaxerxes*,* "the king" (Ezra vii. 6, 7), we may safely conclude that this Artaxerxes cannot be identified with the Artaxerxes of Ezra iv. 7, and that it is almost certain that he was no other than the Artaxerxes of Nehemiah. In the letter in question, the king commands "Ezra to buy, speedily, bullocks, rams, and lambs, with their meat-offerings and their drink-offerings, *and offer them upon the altar of the house of your God which is in Jerusalem*" (Ezra vii. 17). It is plain, from the terms of this royal injunction, that the second temple had been already rebuilt *before the seventh year* of Artaxerxes; and therefore,

* In p. 42 of No. xxvi., it is shewn that Xerxes was probably absent on his disastrous expedition against Greece, during the greater part of his fifth year, the whole of his sixth, and at least six months of his seventh year; that he was therefore *not* the Ahasuerus of Esther; and that it is scarcely possible that Ezra should have asked or received a letter from this king in the *seventh* year of his reign.



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at least *thirteen* years before his *twentieth* year, which year, according to Professor Ebrard, should synchronise with the first. year of Coresh, when the Jews returned from captivity. Thus Ezra iii. 3–6 is *not* synchronous with Neh. iv. 2.

Hence it is evident that the Persian king, in whose reign the building of the second temple was completed, preceded Nehemiah's Artaxerxes on the Persian throne. But when we study the fifth and sixth chapters of the book of Ezra, together with the introductory portions of Haggai and Zechariah, we discover that the building of the second temple was resumed in the second, and completed in the sixth year of Darius king of Persia. Whether or not Darius was the immediate predecessor of Artaxerxes is not stated by Ezra, and must be learned from secular history. We seem, however, certainly to discover from the Scriptures only, without any reference whatever to profane historians, the following facts:—

Coresh, king of Persia and Babylon (Ezra v. 13), on becoming sovereign of Babylon, gave permission to the Jews to return into Judea, and rebuild their temple, of which the foundation was laid certainly *not later* than the *second* of Coresh. As soon as they had begun to build the house of God, the Gentile colonists who had been placed in Samaria interfered, "and hired counsellors to frustrate the purpose of the Jews all the days of Coresh king of Persia, even until the reign of Darius king of Persia." Coresh was thus the supreme and independent king of Persia, as was Darius afterwards; he continued to reign some time (whether through a shorter or longer period) after the commencement of the building of the second temple; and, in all human probability (so far as this Scriptural narrative is to guide us), he continued to be the supreme king of Persia and Babylon until his death. It does not seem possible to draw any other conclusion from the book of Ezra than that between Coresh and Darius two other *supreme kings* of Persia and Babylon reigned, whose names and order of succession were Ahasuerus and Artaxerxes (Ezra iv. 6, 7, 24). The Darius of the second temple was the immediate successor of this Artaxerxes. We find, indeed, another supreme king of Babylon and Persia named Artaxerxes, mentioned by Ezra (vii. 1) and Nehemiah (ii. 1). We know, from comparing together the statements of these two writers, that this latter Artaxerxes was a different king of Persia and Babylon from the former king of the same name (Ezra iv. 7), and that he reigned after the Darius of the second temple. Confining ourselves to the sacred history, we

* See No. xxv., p. 411.

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might think it to be probable that the latter Artaxerxes was the immediate successor of Darius; but we could not decide this point without the assistance of the secular historians. Before, however, we apply to these, we must notice some additional Scripture statements.

(*a.*) It may assist us in our endeavours to ascertain the chronology of the reign of the Darius of the second temple, to bear in mind the following fact:—The returned Jews finished the building of the second temple in their month Adar, in the *sixth* year of the reign of this Darius. In the next month, Abib, they celebrated the passover "with joy;" and in their public expressions of thanksgiving to the Lord, these returned Jews appear to have spontaneously and unanimously applied to Darius the title of *king of Assyria* (Ezra vi. 22).

(*β.*) In the book of the prophet Zechariah (ii. 12), we find that in the second year of this Darius, the angel of the Lord thus addressed the Most High:—"O Lord of hosts, how long wilt thou not have mercy upon Jerusalem and the cities of Judah, against which thou hast had indignation *these three-score and ten years?*" Hence, about seventy years before the second year of this Darius, there must have been some special manifestation of the divine indignation against Jerusalem, whose effects had not entirely ceased at the time in which the angel thus addressed the Lord.

(*γ.*) We cannot doubt that the Coresh of Ezra was the Coresh of Isaiah; and that the decree which was issued by him to rebuild the temple at Jerusalem was in fulfilment of the Divine prediction and promise in Isa. xliv. 28. And what, we ask, must have been the *previous* career of this same Coresh, in order to fulfil the Divine promise and prediction in Isa. xlv. 1–4? Before restoring the captive Jews, Coresh, the deliverer, must, by the special aid of the Most High, have subdued nations, and taken the city of Babylon, and cast her down from imperial supremacy and independent dominion. For it is scarcely possible to doubt (when we study the preceding and succeeding context) that Isaiah is here speaking of the fall of Babylon before the victorious arms of Coresh, at the head of the hosts of Elam and Media (Isa. xxi. 2), from that imperial dominion under the family of Nebuchadnezzar, of which we read in the book of the prophet Daniel, as well as in the predictions of Isaiah.

(*δ.*) Again, we read (2 Chron. xxvi 20) "that the Jews were carried away by Nebuchadnezzar to Babylon, where they were servants to him and his sons, *until the reign of the kingdom of Persia,* to fulfil the word of the Lord by the

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mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate, she kept Sabbath to fulfil threescore and ten years." Hence, the dynasty of Nebuchadnezzar was to be cast down when Persia had become the most powerful of the Asiatic kingdoms, and the Jews were then to be delivered and restored. We may safely say that it is in accordance with the letter and the spirit of Scriptural prediction and narrative, that the interval should be very short between the overthrow of the Chaldean dynasty of Nebuchadnezzar and the restoration of the captive Jews to the land of their fathers. In fact, when the God of Israel said concerning the Gentile Coresh, who, of course, like other Persians of his day, had been reared in ignorance of the true God—"For Jacob my servant's sake, and for Israel mine elect, I have even called thee by thy name, though thou hast not known me" (Isa. xlv. 4)—must we not understand that the conquest of Babylon was granted to Coresh, not only as introductory to, but specially for the sake of, the restoration of the Jews; *and that the shortest possible delay*, consistent with the Divine wisdom and purpose, intervened between the fall of Babylon and the decree of Coresh? What was the conviction of Daniel on this point (gathered from the study of the book of Jeremiah) we may easily learn from the prayer which he made unto the God of Israel, in the *first* year of Darius the Mede, which was also the *first* year after the death of Belshazzar, and the overthrow of the dynasty of Nebuchadnezzar—"*Now*, therefore, O our God, hear the prayer of thy servant, and his supplications, *and cause thy face to shine upon thy sanctuary which is desolate*, for the Lord's sake. . . . O Lord, hear; O Lord, forgive; O Lord, hearken and do; *defer not*, O my God: for thy city and thy people are called by thy name" (Isa. ix. 17-19). There are, perhaps, far more improbable suppositions than the following:—That Daniel well knew, from the prophet Isaiah, that an illustrious warrior named Coresh, after having subdued other nations, should, at the head of the forces of Elam and Media, conquer Babylon, and restore the Jews to the land of their fathers. Babylon having been taken, and Belshazzar slain in the tumult, by a Medo-Persian force under Coresh, the light of heaven would thus be shed upon the prediction of Isaiah, and in this bright and welcome light Daniel would gratefully and successfully study the predictions of Jeremiah concerning "the seventy years to be accomplished at Babylon, at the close of which period, God would visit his people and perform his good word towards them, in causing them to return to Jerusalem" (xxix. 10)—a prediction which

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Daniel had, doubtless, often meditated upon before, without having been able to arrive at any satisfactory conclusion as to the commencement and close of this deeply interesting period. We have only to suppose that, when Babylon had been taken, and the Chaldean dynasty overthrown by Coresh, Daniel studied *both* the prophets, Isaiah as well as Jeremiah, and we shall have no difficulty in understanding how Daniel believed, with an enlightened and intelligent faith, that God was now about to fulfil his promise and restore his people, and how he gave expression to this enlightened and intelligent conviction in the fervent and importunate petitions already quoted—"*Now*, therefore, O our God, cause thy face to shine upon thy sanctuary—*defer not*, for thine own sake, O my God." Daniel thus fully expected that the Lord would no longer defer the restoration of the Jews and their sanctuary.*

* A few remarks, bearing upon the chronological question discussed in this paper, may here be offered upon the fall of Babylon, before the forces of Elam and Media (Isa. xxi. 2, 9), and upon Darius the Mede.

I. That Elam was a kingdom of some note in the days of Hezekiah and Isaiah, is proved by the learned researches of Dr E. Hincks into the Assyrian inscriptions. It appears from these, "that Sargon in his first year defeated the Elamites and Babylonians. The same was done by Sennacherib in his first year; who also in his sixth year waged war with the king of Elam, gaining considerable advantages."

Now it seems plain from Dan. viii. 1, 2, that, at so late a period as the *third* of Belshazzar, the province of Elam, with its royal city of Shushan, belonged still to Babylon. Elam is supposed to have been nearly the same country as the Susiana of classical history. The Susa of Xenophon's *Abradates*, as is plain from the narrative, if belonging to Susiana, must have been different from, and less civilised than, Elam with its capital of Shushan. Xenophon tells us that when Cyrus first led a Medo-Persian force against the Assyrian or Babylonian empire, Abradates fought on the side of the King of Babylon.

It is thus almost demonstrable, since the predicted fall of Babylon (Isa. xxi. 9) before the hosts of Media and Elam was necessarily to occur after the reign of Nebuchadnezzar had ceased, that Elam did not unite with Media against Babylon, *until* Cyrus had assumed the command of the Medo-Persian forces. Hence we may infer, with the highest probability, that, in the fulfilment of this prediction of Isa. xxi. 1-9, the confederate Elamites and Medes were under the command of Cyrus. It will follow that this Cyrus was no other than the Coresh of Isa. xliv 28, and xlv. 1, and that the fall of Babylon (Isa. xxi. 9) was one of the principal portions of the triumphant career of Coresh, as predicted in Isa. xlv. 1-4. Having advanced thus far, we shall, perhaps, have little difficulty in allowing that it was this very overthrow of Babylon by Coresh, as the leader of Media and Elam, which Jeremiah predicts, when he tells us that "God is to prepare the nations with the kings of the Medes against Babylon" (Jer. li. 28). And why, therefore, should we hesitate in believing that the Babylonian king, of whom Jeremiah twice makes mention—once, when he writes, "*The king of Babylon* hath heard the report of them, and his hands waxed feeble" (Jer. l. 4); and again, "One post shall run to meet another, to shew *the king of Babylon* that his city is taken at one end" (Jer. li. 31)—that this Babylonian king was the wretched Belshazzar of Daniel, whose loins were "loosed, and whose knees

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How fully does the following historical passage accord with the supposition that the Chaldean dynasty was overthrown by Coresh, the deliverer of the Jews:—"But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar, the king of Babylon, the Chaldean, who destroyed this house, and carried away the people into Babylon. But in the first year of *Coresh the king of Babylon*, the same King Coresh made a decree to build this house of God. And the vessels also of gold and silver, of the house of God, which Nebuchadnezzar took out of the temple that was at Jerusalem, and brought them into the temple of Babylon, those *did Coresh the king* take out of the temple, and they were delivered unto one whose name was Sheshbazzar (*Zerubbabel*, Hagg. i. 14), whom he had made

smote one against another," as he gazed at the handwriting on the wall, and who was slain on that fatal night when his royal capital was taken by the Medes, Elamites, and Persians, whom the Coresh predicted by Isaiah led against the devoted city? The narratives of Daniel and Ezra very strongly encourage the belief that Babylon passed peaceably from Darius the Mede under the power of Coresh, to whom she quietly submitted during the remainder of his reign. Hence, there would appear to be no record in the Scriptures of the fulfilment of the highly important prediction in Isa. xxi. 1-9, xlv. 1-5, and Jer. l. 4, li. 28-31, unless we allow that these predictions were fulfilled at the time when Belshazzar was slain, and the Most High gave his kingdom to the Medes and Persians. This consideration should, of itself, be accepted as strong presumptive evidence that Belshazzar was slain on the night on which Coresh made himself master ef Babylon.

II. Josephus tells us, in the tenth book of his *Antiquities*, that Darius the Mede was the son of Astyages, and that he was known to the Greeks by another name. What else can we learn from this, than that, in the judgment of this Jewish historian, the Ahasuerus and Darius of Daniel were identical with the Astyages and Cyaxares of Xenophon? It is true, indeed, that Herodotus entirely differs from the account which Xenophon gives of the way in which Cyrus became King of Media. Yet there is nothing in the narrative of Herodotus that should prevent our believing that Astyages had a son, whom Cyrus, after the death of Astyages, may have allowed to occupy the Median throne, whose daughter he married, and whom he placed on the throne of Babylon, after that city had been taken by a Medo-Persian army, and Belshazzar had been slain.

Æschylus is reported to have fought at the battles of Marathon, Salamis, and Platæa. His tragedy of *Persae* is said to have been written only eight years after the victory of Salamis. In the following verses, supposed to have been spoken by the shade of Darius, we may feel assured that we have an outline of the Persian history, in accordance with the view which, in his days, was generally received at Athens, and among the Asiatic Greeks:—

"Heaven's awful King
Gave to one lord Asia's extended plains,
White with innumerous flocks, and to his hands
Consign'd the imperial sceptre. Her brave hosts
A Mede first led. The virtues of his son
Fix'd firm the empire; for his temperate soul
Breathed prudence. Cyrus next, by fortune graced,
Adorn'd the throne. . . . . . .
His son then wore the royal diadem.
Next Mardus rose."

—*Potter's Translation.*

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governor" (פֶּחָה). Here we learn that Coresh king of Persia was also king of Babylon, and sovereign over Judea. Doubtless, one of the first acts of the alarmed and humbled Belshazzar, after Daniel's interpretation of the handwriting on the wall, would be to send back, with superstitious awe and dread, the sacred vessels from Jerusalem, into the place where they had been deposited by Nebuchadnezzar; and there they remained until Coresh commanded them to be taken thence and given to Zerubbabel, that they might be conveyed to Jerusalem. Nor is there anything, either in the sacred predictions or in the sacred narrative, which should lead us to suppose that Coresh did not take peaceable possession of the sovereignty of Babylon when Darius the Mede had ceased to reign there, as the successor to all the throne and power of Darius.

Let us now compare the statements of Ezra with those of ancient secular history. Ezra mentions the name of no Persian king as coming between the Darius of the second temple and the Artaxerxes who was the royal patron both of himself (Ezra vii. 1) and of Nehemiah, and whose reign ex-

Of the five sovereigns here mentioned, the last three are, of course, Cyrus, Cambyses, and the Magian Smerdis; and it seems to be almost necessary to understand the two first of the renowned conqueror Cyaxares, and his more pacific son and successor Astyages. Hence, Cyaxares, the son of Astyages, appears to have been as little known to Æschylus as to Herodotus. Thus the silence of the tragic poet, and of the historian, while it does not at all prove that Astyages had not a son named Cyaxares who, after his father's death, was king of Media, whose daughter and only child Cyrus married, and who was placed on the throne of Babylon under the name of Darius the Mede, when Belshazzar was slain—yet this silence does seem to prove that Cyaxares was himself a comparatively unimportant personage, who was completely overshadowed and obscured by the illustrious Cyrus, and that the energy, ability, courage, and influence of Cyrus were supreme in devising schemes of conquest, and in leading and directing the armies of Media and Persia.

And this view may, perhaps, seem to be in striking accordance with Daniel's vision of the two-horned ram and he-goat. The irresistible career of the former had, doubtless, special reference to the victories of Cyrus, from his earliest successes to the conquest of Babylon, and the restoration of the Jews. Until the conquest of Babylon, the Medo-Persian kingdom, symbolised by the ram, was under two contemporary sovereigns, symbolised by the two horns, of which the more recent, or Persian horn, was higher (more conspicuous, influential, and powerful) than the elder or Median horn. This higher or conspicuous horn (without denying its reference to Cambyses and Darius) specially represented Cyrus, while the inferior horn referred only to Cyaxares (Darius the Mede), after whose death Media and Persia had only one common sovereign. It is not said of the higher horn on the Medo-Persian ram (as of the little horn in Dan. vii. 8) that the previously existing but inferior Median horn was plucked up before it. The two horns co-exist on the ram's head, and thus we may suppose that Cyaxares was permitted by Cyrus to retain the throne of Media to his death.

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tended at least into its thirty-second year (Neh. xiii. 6). Secular historians inform us that there was a Persian king named Darius Nothus, whose immediate successor was Artaxerxes Mnemon, and that the latter reigned forty-six years. Among those who have commented upon the writings of Daniel and Ezra, are found some whose learning, ability, and diligence entitle them to our deep respect, and who hold that this Darius Nothus was the Darius in whose sixth year the second temple was completed. Together with this view, more than one writer holds that "the Coresh, who was the deliverer of the Jews, was not Cyrus the great monarch and founder of the Medo-Persian empire, but a satrap-prince, deputed by Artaxerxes (Longimanus) to rule over Babylon and Persia; and that the twentieth of Artaxerxes (446 B.C.), when Nehemiah built the walls of Jerusalem, synchronises with the first of Coresh, when the Jews returned from captivity."

Let us bear in mind that, as Darius Nothus began to reign *cir.* 423 B.C., his *sixth* year was *cir.* 417 B.C. Hence, about *one hundred and thirteen years* had elapsed from the accession of Cambyses (530 B.C.), the royal Persian conqueror of Egypt, to the *sixth* of Darius Nothus. Shortly before 530 B.C., the great Cyrus had taken Babylon by assault, and had cast her down from imperial supremacy, into a state of tributary dependence and vassalage. About twenty-two years after the triumph of Cyrus, Darius Hystaspes, *cir.* 516 B.C., made himself master of the city, which had rebelled, and greatly weakened her means of defence. Subsequently, *cir.* 479 B.C., Xerxes, when returning after the defeats of Platæa and Mycale, as he passed through Babylon pillaged the temple of Belus, and slew the high-priest. Accordingly, during the interval between 530 and 417 B.C., Babylon had been reduced to comparative insignificance—the title of King of Persia had become renowned through Asia, Palestine, Egypt, and Greece, and that of King of Assyria had long been disused and obsolete.

Now, if we hold Darius Nothus to have been the Darius of the second temple, how can we assign any plausible or probable reason why the returned Jews, when celebrating the first passover after the completion of the second temple, should unanimously, in their public thanksgivings to the Lord, designate their sovereign Persian benefactor as king of Assyria? "For the Lord had made them joyful, and turned the heart of the king of Assyria * unto them, to strengthen their hands

* We may feel assured that, as Ezra had learned from a contemporary

in the work of the house of God, the God of Israel." (Ezra, vi. 22). It does not seem to be a sufficient reply to say, that these returned Jews, at a time when their nation had already been for one hundred and twenty years the subjects of a Persian monarch, would naturally, on the occasion of one of their most solemn national religious festivals, turn away from the present, and, ascending in heart and mind into the days of their forefathers, should ignore the kingdom of Persia, and designate the sovereign who had so graciously favoured them by the ancient title (which, doubtless, belonged to him) of King of Assyria. The public and spontaneous employment of such a title, at so late a period as the sixth of Darius Nothus, *cir.* 417 B.C., seems to be inexplicable and incredible. Ezra, when himself speaking of the sovereigns to whom the Jews had become subject after the conquest of Babylon, employs either the title of King of Persia, or the simpler one of "the King."

Again, if Darius Nothus be the Darius of the second temple, then must the Artaxerxes* of Ezra (vii. 1) and Nehemiah be Artaxerxes Mnemon, the successor of Darius Nothus, who began to reign *cir.* 404 B.C. Accordingly, we must suppose, on this view, that Ezra, who went up in the seventh year of this king to Jerusalem, performed that journey so late as *cir.* 397 B.C. about three or four years after the defeat of the younger Cyrus at Cunaxa, and the retreat of the ten thousand Greeks under Xenophon. Nehemiah also would thus have gone up to Jerusalem *cir.* 384 B.C., and must have afterwards returned to Artaxerxes† in his thirty-second year, about 372 B.C., about one year before the defeat of the Lacedæmonians by Epaminondas near Leuctra. We are not to regard Josephus as infallible; yet if the view which we are now considering be correct, this Jewish historian has committed the egregious mistake of placing Ezra and Nehemiah

document that the Jewish elders, in their reply to Tatnai (v. 13), had called Coresh the "king of Babylon," so he also learned from a similar source that the united assembly of the returned Jews, in their passover feast, had spontaneously and unanimously spoken of Darius, in their public thanksgivings, as "king of Assyria" (vi. 2).

* It has already been proved that the Artaxerxes of Ezra (iv. 7) was a different person from the Artaxerxes of Ezra (vii. 1) and of Nehemiah; and that the latter king reigned after (though *not* necessarily in *immediate* succession), the Darius of the second temple.

† We are somewhat surprised to find Nehemiah (xiii. 6) at so late a period styling Artaxerxes "King of Babylon." We may thus, however, not unreasonably believe that the Jews in Ezra (v. 13) applied this title to Coresh in the same independent and supreme sense in which it was spoken of Artaxerxes by Nehemiah—an additional proof that Coresh was a mighty and independent sovereign.

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under Xerxes—*i. e.*, nearly a century too early. The very fact that Josephus explicitly states that the foundation of the temple was laid under the great Cyrus—that Cambyses refused to permit the Jews to go on with the work—and that this house of God was completed under Darius Hystaspes—should of itself be sufficient effectually to discourage the notion that the second temple was not completed until almost a full century after the time assigned by Josephus.

The second narrative seems altogether to discountenance the supposition that Coresh, the deliverer of the Jews, was only a deputy set over Babylon and Persia by Artaxerxes. Ezra appears, beyond reasonable doubt, to apply to Coresh the titles of King of Persia and "the King," in the same sovereign and supreme signification of the terms in which he applied them to the first and second Artaxerxes and to Darius. And if the returned Jews gave to Coresh the apparently inferior title of King of Babylon, Nehemiah (xiii. 6) applies the very same title to Artaxerxes. Indeed, if we compare together Ezra v. 12, 13; Neh. xiii. 6; and Dan. i. 21, we shall find it difficult to come to any other conclusion than that Nebuchadnezzar, Coresh, and Artaxerxes, were each, at different periods, sovereign and independent kings of Babylon.

The terms, also, in which Coresh worded his decree, seem fatal to the notion that he was only a deputy, governing Babylon and Persia under Artaxerxes, and not an independent sovereign. Copies of that decree were diligently promulgated throughout his kingdom (*Quarterly Journal of Prophecy*, No. xxv., p. 411), and in due time such a public document must have met the eye of his (supposed) lord and master, Artaxerxes. If Cyrus had been only a deputy under Artaxerxes, can we think that such a deputy, aware, as he must have been, that envious courtiers, and other enemies, would eagerly seek to take advantage of his rashness, could have ventured to publish a decree, couched in arrogant, if not treasonable language? "Thus saith Coresh KING OF PERSIA, *the Lord God of heaven hath given me all the kingdoms of the earth*" (Ezra i. 2). When we remember that in the immediately preceding verse, Ezra twice gives this royal title to Coresh, even saying—"The Lord stirred up the spirit of Coresh, king of Persia"; and reflect how utterly improbable it was that the sacred historian should virtually sanction the arrogant, not to say treasonable, assumption on the part of Coresh of a title which belonged, not to himself, but to his (supposed) sovereign lord, Artaxerxes—we shall find it impossible not to believe that the Coresh of Ezra i. 1, 2, was the

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supreme and independent sovereign of Persia, Babylon, and Palestine.

We have alluded above ($\beta$) to the declaration of the angel in Zech. i. 12. The celestial messenger there says, in the *second* year of the Darius of the second temple, to the Lord—"Thou hast had indignation against Jerusalem and the cities of Judah *these threescore and ten years.*" If Darius Nothus was really the Darius in question, then, as his second year was *cir.* 423-2 B.C., it follows that seventy years previously, *i. e.*, *cir.* 493 B.C., there had been some special manifestation of Jehovah's indignation against Jerusalem, the effects of which had not entirely ceased at the time in which the angel thus addressed the Lord. But what was the state of things in 493 B.C? Twenty-three years previously, Babylon had been thoroughly humbled, weakened, and punished. In the year 500 B.C., Darius, exasperated against the Athenians who had assisted in burning Sardis, resolved upon waging war against Greece; and in 494 B.C. he sent Mardonius, with a large fleet and numerous army, into Thrace and Macedonia; and in 490 B.C. the battle of Marathon was fought. What evidence have we (or what plausible conjecture can we offer) that, at the time when Darius, the lord of Babylon, Assyria, and Persia, was absorbed in planning the conquest of Greece, any specially disastrous visitation befell Jerusalem and the cities of Judah, the melancholy consequences of which had not wholly ceased even in 423 B.C., seventy years afterwards?

We also observed ($\gamma$) that in comparing secular with sacred history, we must bear in mind what is so plainly to be gathered from Isa. xlv. 1-4, viz., the warlike character and victorious career of Coresh *before* the promulgation of his decree for the restoration of the Jews. The language* of the prophet, taken

* "Thus saith the Lord to his *anointed,* to Coresh, whose right hand I have holden (*marg.* strengthened), to *subdue nations* before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places." (Isa. xlv. 1 3.) In the predictions of Isaiah, the Eternal Spirit who inspired him doubtless sets before the Church the yet future Babylon of the Apocalypse, as well as the once magnificent literal Babylon on the banks of the Euphrates. Yet, few will refuse to admit that in the verses just quoted (see, also, Jer. l. 9, 10) we have vividly described the capture and spoiling of Babylon by Coresh, at the head of the armies of Media, Elam, and Persia; that one of the results of this capture was the humiliation of the idols Bel and Nebo (xlvi. 1)—a humiliation probably witnessed by Daniel just before he had finally attained to the knowledge of Jeremiah's predictions (ix. 2, and 17-19); and that another immediate result of this triumph of Coresh over Belshazzar and his metropolis, was the

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in connexion with the preceding and succeeding context, shews Coresh to have been so renowned a warrior, so illustrious as the conqueror of Babylon, and as the mighty chief who cast down the dynasty of Nebuchadnezzar, that it is next to impossible that his name should not occupy a conspicuous place in the annals of profane history. Let us, for a moment, suppose the Coresh of Isaiah and Ezra (for both these sacred writers speak of one and the same individual) to have been deputed by Artaxerxes (Longimanus), the predecessor of Darius Nothus, in the twentieth year of his reign, *cir.* 446, to govern, as a viceroy, Babylon and Persia. We have a right to expect that, previous to this appointment, he should have rendered the reign of Artaxerxes, his (supposed) sovereign,* illustrious by his splendid achievements, and especially by the conquest of Babylon. Yet, on turning to the page of secular history, though we find a renowned warrior mentioned in his reign, this warrior was not Coresh the Persian, but Cimon the Athenian, who, beside other successes, in one day utterly defeated a large Persian fleet, and routed a powerful Persian army near the Eurymedon. Nor is there any record, during the reign of this king, of a siege and conquest of Babylon, which, indeed, had long before been deprived of supremacy and power.

It has been remarked elsewhere,† that before his death,

fulfilment of the solemn denunciation, "Come down and sit in the dust, O virgin daughter of Babylon (hitherto unconquered city): there is no throne, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms" (xlvii. 1-5). Babylon had been previously taken by Sennacherib, and afterwards by his son Esar-haddon. But Isaiah is not here speaking of the Babylon of Merodach-Baladan, but of the mistress of kingdoms—the proud and magnificent Babylon of Nebuchadnezzar and his dynasty, which was cast down from the empire and independent sovereignty by Coresh, the Lord's anointed.

* As no traces are found, during the first twenty years of Artaxerxes Longimanus, of any illustrious Persian warrior named Coresh (or, indeed, bearing any other name), whose exploits, renown, and power at all correspond to those of the Coresh of Isaiah, Daniel, and Ezra, this very silence of secular historians on so important a subject, must be regarded as very strong presumptive evidence against the view of Professor Ebrard and Dr Klix, that Coresh, the deliverer of the Jews, was a satrap-prince set over Persia and Babylon by Artaxerxes Longimanus, *cir.* 446 B C.

† See note, *Quarterly Journal of Prophecy,* No. xxvi. p. 40. To what was there advanced, it may be added, that the fact of the finding of the decree of Coresh, addressed to his ministers and officials, at Ecbatana, in the province of Media, is, perhaps, best explained by the supposition that Coresh, having become sovereign of Media, after the death of Darius the Mede, had himself caused his decree to be deposited where it was afterwards found by the Darius of the second temple. There were probably two decrees issued by Coresh—one (Ezra i. 2-4) addressed to the captive Jews; the other (Ezra vi. 2-5) addressed to his ministers, which was deposited in Ecbatana. In this

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Coresh became sovereign of Media, as well as of Babylon, Persia, and Palestine. His own formal declaration, that "God had given him all the kingdoms of the earth," would seem positively to assert, rather than imply this. The decree for the restoration of the Jews to their own land, was evidently so far his own spontaneous act, that it was not done in obedience to the command of any earthly sovereign superior to himself—it was the result of a direct impulse from God upon his mind—"the Lord stirred up the spirit of Coresh." And inasmuch as God raised up Coresh for this very work, he doubtless gave him dominion over the region of Judea, TO WHICH the exiles were to be restored; and also over those countries and provinces FROM WHICH they were to be restored—of which Eastern regions *we may reasonably suppose Media to have been one.* Indeed, it may be regarded as almost certain, from the language employed by Coresh, and from the spirit of the Divine purpose concerning the Jews, that Media was one of the many kingoms which the God of heaven had given unto him.

We next proceed to notice a striking apparent agreement between the narratives of Ezra and Daniel. It is stated (Ezra iii. 8–13), that the returned Jews under Zerubbabel and Joshua, "in the second year of their coming to the house of God at Jerusalem, in the second month," laid the foundation of the second temple. This must have occurred in the second year of the reign of Coresh as king of Babylon. Immediately the people bordering upon Judea, descendants of the Gentle colonists sent thither by Esar-haddon, demanded permission to cooperate with the Jews in the work of rebuilding their temple; but the latter positively refused to grant their request. This also most probably happened some time in the second year of Coresh. "These people of the land then proceeded to weaken the hands of the people of Judah (Ezra iv. 4, 5), and troubled them in building, and hired counsellors against them, to frustrate their purpose all the days of Coresh king of Persia." These counsellors, it is presumed, were courtiers, or persons of influence at the court of Coresh, who were bribed to use all their interest and exertions to prejudice Coresh, and his sons, and his ministers, against the Jews; and thus to impede, and, if possible, prevent altogether, the rebuilding of the temple at Jerusalem. Accordingly, these counsellors would already have begun to be busily occupied in their malignant task, so early

latter document, the title of "Coresh the king," appears to denote supreme sovereignty. And it may at least admit of doubt how far Darius would have deemed a decree, emanating from the mere will of a deputy-satrap, to be of sufficient importance to bind him to see to the fulfilment of its injunctions.

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as in the *third* year of Coresh the Deliverer. Tidings of this newly-formed opposition to the Jews would speedily reach the ear of Daniel, and perplex and distress his mind. This is a probable explanation of the cause why Daniel, "*in the third year of Coresh king of Persia* was mourning three full weeks," and why "he ate no pleasant bread, neither came flesh nor wine into his mouth, neither did he anoint himself at all, until three whole weeks were fulfilled," (x. 1–3). During this period, his mind would be agitated under the pressure of anxiety occasioned by the painful tidings of the unexpected and unfavourable change of affairs both at Jerusalem and also at the court of Coresh; and his thoughts would naturally dwell with much earnestness upon the vision which he had received, concerning the future destiny of his people, in the third year of Belshazzar, and which he did not understand at the time when it was given to him (viii. 27), as well as upon that which had been granted to him in the first year of Darius, the son of Ahasuerus. And the far greater portion of these three weeks of fasting was doubtless spent in humiliation and fervent prayer before the God of his fathers, for further light and instruction concerning the future lot of the holy people, and the final triumph of Jehovah over his enemies. And when, in answer to the prophet's supplications, the Most High sent unto him a heavenly messenger, the latter addressed him in these striking words—"Fear not, Daniel, for from the first day (*i.e.*, at the very beginning of the above-mentioned three weeks of abstinence) that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince * of the kingdom

* This fact is important in more than one point of view. When we find that, in the vision of the third year of Coresh, the heavenly messenger makes only the following allusion to Darius—"Also in the first year of Darius the Mede, I stood to confirm and strengthen him," (xi. 1)—we cannot well avoid coming to the conclusion that this Darius had already ceased to reign, and that Coresh had succeeded him on the throne of Babylon—*i.e.*, that Coresh was not a deputy-king, appointed by Darius the Mede, but the independent and sovereign royal successor of Darius, over that realm of the Chaldeans which came into the possession of the Median son of Ahasuerus, when Belshazzar was slain.

The Scriptures, indeed, seem undoubtedly to favour the view that Ahasuerus was a king of the Medes, and that Darius was his son and successor. But there is nothing in the sacred narrative to enable us to decide whether he peaceably ascended the throne at the death of his father, as Xenophon represents Cyaxares to have done, or whether (in greater agreement with Herodotus) Cyrus, having previously conquered and deposed Astyages, after the decease of the latter, allowed the son, who seems to have been a person neither of energy nor ability, to occupy the vacant Median throne. The sacred writer tells us that Darius the Mede took or received the realm of the Chaldeans. But the Lydian empire of Crœsus, including the cities of the Asiatic Greeks, did not belong to the realm of the Chaldeans, and we have no

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of Persia withstood me one and twenty days." These one and twenty days were, doubtless, exactly synchronous with the prophet's three weeks of humiliation and prayer. We are thus, I conceive, expressly taught, that during those three weeks a malignant and superhuman intelligent agent was striving, with fearful power and determination, to stay the rebuilding of the temple at Jerusalem, and thus to falsify the Divine predictions and promises.

When the heavenly messenger tells Daniel that the *prince of the kingdom of Persia* withstood him one and twenty days, the advocates of the received chronology might (and not altogether without reason) think it at least possible, on the first glance, that this hostile prince was no other than Cambyses, the eldest son of Cyrus; for the *third* year of Cyrus in Babylon was only about five years before his death, and the accession of that son. Cambyses, therefore, at the time in question, may have been at least twenty years of age (more probably some years older), and his proud and wilful temper would make it not difficult for the enemies of Judah to prevail upon him to be the zealous patron of their cause. But when, on reading further, we find (x. 20) mention of the prince of Grecia (Javan), and

right to suppose that, when Darius the Mede ascended Belshazzar's throne, he also became sovereign of what had been the Lydian empire, or that Cyrus had previously given over to him that empire. In fact, both the letter and the spirit of the statements of Herodotus and Xenophon would lead us to suppose that Cyrus retained Lydia and Ionia in his own hands, and also his other conquests of Syria and the Arabians; and if so, Palestine belonged to him, and not to Darius. Hence it would seem that this Darius, although sovereign of the Jews who were in Babylon, was never master of Judea; and, consequently, he was never competent to decree the restoration of the exiled Jews to their own land, which belonged to Coresh, without having first obtained the consent of Cyrus (Coresh) to such a measure.

After the death of Belshazzar, the celestial messenger, whose special charge it was to watch over the safety and welfare of the Jewish captives, stationed himself near Darius the Mede, who was now their sovereign. But in the *third* year of Coresh, this same heavenly agent was no longer with Darius the Mede, but with the *kings of Persia,* at whose court he had to encounter, during one and twenty days, the opposition of a powerful but malignant spiritual agent, called "the prince of the Kingdom of Persia"—that kingdom which was now supreme over Babylon and Judea. This fact would of itself teach us that it is almost certain that Darius the Mede was already dead, and that Cyrus (Coresh) had succeeded to all his power in Babylon and Media, and that the Jews were already in their own land. For, on the full establishment "of *the reign of the kingdom of Persia*" (2 Chron. xxxvi. 20) over the Jews, which took place when Coresh succeeded Darius, the land of Judea, "having kept Sabbath to fulfil threescore and ten years," was no longer to "lie desolate." We might thus infer (even if we had not elsewhere positive assurance of the fact) that the Jewish captives returned in the first of Coresh, and had laid the foundation of their second temple before the commencement of his third year.

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recollect that there was no prince of Grecia in those days, in the sense in which Cambyses was then prince of Persia; and also that Michael, one of the chief princes, and the being who spake to Daniel, were doubtless superhuman * and spiritual beings,—we must conclude that the prince of Persia and the prince of Grecia were malignant superhuman agents, whose special sphere of operations was intimately connected with the supreme Persian power. That the prince of Persia was a *malignant* spiritual agent is expressly taught in v. 13; and when the celestial messenger afterwards (v. 21 says to Daniel —"*there is none that holdeth with me in these things*, but Michael,† your prince," we seem constrained to believe that the prince of Grecia was of the same mind as the prince of Persia, and anxious to oppose and hinder the people of God.

And why should there have been, at the time in question, such an intimate connexion between the prince of Persia and the prince of Grecia? Are we not at liberty to suppose that this apparent connexion may possibly indicate that the Coresh of Daniel had already become the lord of the Grecians or Javanites of Asia Minor? Should this be conceded (some, perhaps many, may deem the supposition unworthy of notice), it would follow, from combining together the statements of Isaiah, Daniel, and Ezra, that Coresh, the deliverer of the Jews, was king of Persia, Babylon, and Media; that he was also lord of Palestine, and, therefore, of Syria, through which was the road from Babylon to Palestine; that the Javanites, or Greek cities of Asia Minor (and, therefore, Lydia, which was immediately contiguous to them), were parts of his vast empire; and that previous to his becoming king of Babylon, as successor to Darius the Mede, he had been a renowned and successful warrior, whose right hand the Most High God had so mightily strengthened, that he was the subduer of Gentile nations, the conqueror of Babylon, and overthrower of the dynasty of Nebuchadnezzar. Coresh,‡ the deliverer of the Jews, was, there-

* In these days of growing Sadducean infidelity, and denial of the existence of incorporeal spiritual agents, the devout student of Scripture should highly prize the book of Daniel, in which the reality of the existence and operations of good and evil spirits is so plainly taught.

† We may not, perhaps, err from the truth, if we suppose this Michael, the prince of Daniel and his people, to be the same as the Michael of Jude (v. 9), and of the Apocalypse (xii. 7)—as Joshua's captain of the Lord's host (v. 14, and Exod. xxiii. 20)—and as that Faithful and True One, the Word of God, who is yet to lead the armies of heaven, "having on his vesture and his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

‡ During the life of Coresh, there was, of course, only one supreme king of Persia; yet the heavenly messenger, when speaking to Daniel, employed the *plural* number, and said—"I remained with the *kings* of Persia." This form

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fore, the Cyrus of Herodotus and Xenophon.—Let us now suppose Darius Hystaspes to have been the Darius of the second temple. What could be more natural than that, in his second year (521 B.C.), about eighteen years after the death of Belshazzar, the elders of the Jews should ignore the (to them unfamiliar) title of king of Persia, and call Cyrus king of Babylon (Ezra v. 13); and that, four years after, when Babylon was in open rebellion against the son of Hystaspes, the returned Jews, in the joy of a national festival, should designate Darius as the king of Assyria? (vi. 22.)

On this supposition, also, Ahasuerus and Artaxerxes, who came between Coresh and Darius, must be identified with Cambyses and Smerdis, whose united reigns did not amount to nine years. Thus, all the space between the interruption of the building of the second temple, in the third of Coresh, and its final and successful resumption in the second of Darius, did not exceed fourteen years. And this appears to be consistent with the sacred narrative. The decree of Coresh had special reference to the rebuiling of the temple. In the second year of their return, the Jews laid the foundation of the house of God, having previously erected an altar of burnt-offering. The Most High might be comparatively indifferent (if we may venture to use the terms) to a somewhat long delay in raising the walls of the city, and permit this work to be deferred even until the twentieth of Artaxerxes. But the honour of his Divine Majesty was far more immediately concerned in the speedy erection of his temple. Thus we see (in Hag. i. 7, 8) how urgently desirous (so to speak) was the Lord, that his house should be built without delay—"Is it time for you, O ye, to dwell in your ceiled houses, and this house to lie waste? . . . Thus saith the Lord of hosts, consider your ways. Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." See also ver. 12-15.

The view of Professor Ebrard and Dr Klix would seem to be altogether inconsistent with the predictions which Daniel received from theheavenly messenger. In the *third* year of

of speech has been supposed by some to denote the succession of Persian kings—*i.e.*, Cyrus and the kings who reigned after him. And this view has been deemed not unfavourable to the year-day theory of prophetic interpretation. I would suggest that it is quite possible that the heavenly messenger may have intended to include, under the plural term "kings," Cyrus and his son Cambyses, or even Cyrus and his two sons. The proud, aspiring, and restless temper of Cambyses may give a certain degree of probability to this supposition, as we may believe that he was, at the time of Daniel's vision, old enough to be admitted by his father to have some share in the government of the empire.



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Coresh king of Persia (doubtless the Coresh of Ezra, the deliverer of the Jews), the heavenly messenger thus addressed Daniel (xi. 2)—" Behold, there shall stand up *yet* (עוד) three kings *in Persia*, and the fourth shall be far richer than they all; and by his strength, through his riches, he shall stir up all against the realm of Grecia." If the third year of Coresh is to be considered as corresponding to the twenty-second of Artaxerxes Longimanus, *cir.* 444 B.C., then the three succeeding kings are Xerxes II., Sogdianus, and Darius Nothus, and the fourth king is Artaxerxes Mnemon. But nothing occurred during the latter king's reign which at all corresponded to the words of the angel—" *He shall stir up all against the realm of Grecia.*" The predictions, however, of the angel were *fully satisfied* by the efforts which Xerxes made to conquer Greece; and he was the fourth from Cyrus or Coresh. It would also seem to be clear, from Daniel's vision, that these four kings were not only to reign after Coresh, but also as the successors of Coresh. Hence Coresh preceded Darius Hystaspes on the throne of Persia, which he held with a power as independent and sovereign as that of the son of Hystaspes. It will also follow from this, that the Ahasuerus and Artaxerxes of Ezra iv. 6, 7, who reigned in immediate succession to Coresh, were Cambyses and Smerdis. Accordingly, Coresh, the deliverer of the Jews, was the Cyrus of Herodotus and Xenophon, the sovereign of Media, as well as of Persia, Babylon, and Palestine. And, after all, the humble and unlearned reader of the Bible is most probably right in believing that the titles of " the King," the "King of Babylon," and the " King of Persia," are given by the sacred writers to Coresh, in the same supreme and sovereign sense in which they applied them to Nebuchadnezzar, Darius, and Artaxerxes; and that Cyrus, succeeding to all the power of Darius the Mede, when he became king of Babylon, became also king of Media.

We cannot, of course, implicitly trust in the result of the investigations into the Assyrian inscriptions, until these results have been more fully tested and confirmed. Yet it is believed (*Quarterly Journal of Prophecy*, xxvii., p. 97) that traces have already been discovered of the name of the Median *Δηιόκης*. And further researches may yet prove the correctness of the Assyrian and Median chronology, and prove that the apocryphal books of Tobit and Judith are idle tales, which contradict the facts of history, and which should no longer be bound up in the same volume with the Old and New Testaments.

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## Art. V.—ISRAEL'S WINTER, SPRING, AND SUMMER.

### Isaiah iv.

A vineyard in winter is anything but pleasant to the eye. Its bare poles, or unclothed trellis-work, suggest nothing gladsome, but rather remind us that there have been days when happy ones gathered the grapes, and sang; but these days are past. Roots into which all the sap has gone down tell us that once the bright sun had wide-spread branches and hanging clusters to shine upon; but the melancholy days of winter have come round. It is even thus with that nation which once bore the title of God's Vineyard; "the emptiers have emptied them out, and marred their vine-branches" (Nahum ii. 2); the blight of a Divine curse has "made them clean bare;" their sad winter has come, and has continued long. We find the land and the people very much alike, both equally desolate and dreary, though still with strange, irresistible power never failing to suggest to the beholder the expectation of a happier time, when these roots and stalks, and these bare terraces, shall draw a world's wondering eyes, and allure that once-scornful world to sit under their leafy shade and taste their fruit.

We take up Israel's history at present as we find it sketched by Isaiah, chiefly in his 4th chapter, merely joining to that portion verses 25, 26 of chap. iii. We shall find a history in this short space—a history of much variety and manifold marvel—a history which to the prophet himself was entirely future, but to us is partly past and partly yet to come—a history that might make us exclaim, with old Herbert—

"Poor nation, whose sweet sap and juice
Our scions have purloin'd and left you dry;
Whose streams we got by the Apostles' sluice,
And use in baptism, while ye pine and die;
Who, by *not keeping* once, became a debtor,
And now by *keeping* lose the letter!

"Oh that my prayers!—mine, alas!—
Oh that some angel might a trumpet sound,
At which the Church, falling upon her face,
Should cry so loud, until the trump were drown'd!
And by that cry, of her dear Lord obtain
That your sweet sap might come again!"

The prophet's sketch of their history runs thus—

I. The Desolation.—It is thus described: "Thy men shall fall by the sword, and thy mighty in the war. And her gates

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shall lament and mourn; and she, being desolate, shall sit upon the ground. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach" (Isa. iii. 25, 26, and iv. 1).

Every one has seen some engraving or woodcut of the famous medal struck in honour of Vespasian, by Titus, on taking Jerusalem. Properly speaking, there are two such—one a medal, the other a silver denarius. The *medal* has, on the obverse side, the head of the Emperor Vespasian, as if to proclaim thereby to all the world—"The sceptre is departed from Judah!" On the reverse side is the palm-tree, but not as a sign of victory to Israel any more; for under it sits a woman mourning, while the legend "*Judæa capta*" lets all men know who the weeping one is. The *silver denarius* has, like the coin mentioned already, the emperor's name on the one side, and his image—"his image and superscription;" and on the other there is a military trophy, or pile of armour, beside which *sits a woman on the ground*, weeping, while "*Judæa capta*" proclaims to all the earth who is this melancholy captive. How remarkably do these coins declare the fulfilment of chap. iii. 25, 26! You have the "men *fallen by the sword and the mighty by the war*," represented by the pile of armour beside which the weeping mourner is placed; and you have the nation at large, Zion from which all beauty has departed, "*desolate, sitting on the ground.*" Their palm-tree is in Roman hands.

It is by these graphic touches the prophet describes the ruin of Israel, as a military power; the nation prostrate; the men of valour become extinct; "Jerusalem trodden under foot by the Gentiles," Gentile hands waving over the prostrate people their palm of victory. And up to this hour this has continued to be their condition. Indeed, it began to be their state even ere Titus and his legions encompassed Jerusalem; their "mighty men" had fallen ere then; only it was when Titus came that the ruin was completed—a ruin they have not yet risen from. But this is not the whole outline of *the desolation.* These touches shew its main public features; there is a private, domestic sketch given, to complete the picture of Israel's ruin.

"*In that day seven women shall take hold of one man,*" &c. We turn to see the gay, proud, ungodly "daughters of Zion," whom Isaiah describes in chap. iii. 16–24, reduced to the lowest state of degradation. They have come down from their haughtiness; they have ceased to glory in their fancied charms; they no longer exercise imperious sway over the

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effeminate sons of Zion. Their degradation is meant to be set before us; they have lost their influence in society, and their high place in Israel. Now, the prophet represents this to us, by exhibiting these women of Israel in a very different attitude from what we saw in ch. iii. 16—"Walking with outstretched necks, and mincing as they go;" they are exhibited as neglected, and suffering unkind treatment even, under the hand of the other sex. And this is the state of the women of Israel at this day, in most countries; and has been for ages.

(1.) *Marriage is a matter of expediency*, with most. This is spoken of in the clause, "Seven women take hold of one man, saying, Only let us be called by thy name, to take away our reproach"—our reproach as unmarried (Luke i. 25). The number "seven" intimates that this would be done by the sex at large; the total womanhood of Israel shall be in the habit of acting thus. How degrading! Not to be "helpmeets," but to escape reproach. Then, (2.) when it is said, "We will eat our own bread, and wear our own apparel," it is a statement equivalent to a promise on their part to submit to any treatment; to be treated as servants, as slaves, as hirelings working for their livelihood,—all this, while at the same time they are married wives. Such is the drift of the passage. And we turn to ask, Is there ought in Israel's state that resembles this description? "*In that day*," undoubtedly means, *during that space of time*. It is a long winter's day. It is Israel's day of being trodden down. And during "*that day*," how has domestic society prospered in Israel? Let any one read the account Dr M'Caul gives, *from their own* writings, (*e. g.*, p. 91 of "Sketches of Judaism,") and he will see the prophet's picture before his eyes. No Jewish woman is allowed to study the law, according to the Talmud. No woman can give evidence in a court of justice; women are as incapable (the Talmud says) as slaves and idiots! The *men* thank God that they were not born *women;* and, in short, ignorance is, by the Talmud, made a part of a woman's peculiar training. And then, divorce is made easy, and marriage very much a matter for parents to settle, while, being always very early in life, it can seldom be ought else than just to "take away reproach."

This, then, is *the desolation*—alas! not ended yet!

II. The Appearing of a Deliverer.—"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth excellent and comely for them that are escaped of Israel" (ver. 2).

We consider this verse altogether parallel to Zech. xiii. 1, "In that day *the fountain shall be opened to the house of*

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*David,* and to the inhabitants of Jerusalem, for sin and for uncleanness." It tells us nothing chronologically about the period of the Deliverer's appearing, but declares that some time during "*that day,*" the escaped of Israel shall see the "Branch of the Lord;" and shall see Him to be "beautiful and glorious." It specially tells of the *Jews in the latter day;* they are "*the escaped.*" No doubt, all in every age, who have had their eyes opened to see the Lord Jesus as a Saviour, made a discovery quite similar to the discovery which Israel then shall make, as a nation, viz., that He, in whom they saw only a root out of dry ground, with no beauty, no form, no comeliness (Isa. liii. 3), is, in reality, "the Branch of the Lord, beautiful and glorious, the Fruit of the earth, excellent and comely." No doubt this is true; but here, in this verse, the prophet is telling of Israel as *a nation,* even as he has spoken of the fall of Israel as a nation.

Christ is "*the Branch of the Lord;*" the Lord's Tree, which he causes to shoot up amid the other trees, but which, unlike every other, has the property of hiding all our sin—hiding all the uncomeliness of our persons, from the sight of the Holy One,—a property which no tree in Eden could boast of—a power which no angel in heaven possesses. Christ is "*the Fruit of earth*"—the corn of wheat* that springs up from the earth, after dying, and bears such abundance! Till Israel's eye is opened to see this "beauty, and glory, and comeliness, and excellency," there is no relief for their desolation. But here it is foretold that a period arrives when the *Deliverer,* like Moses by their forefathers, after long rejection, is acknowledged by Israel. It will not be till *the evening* of *that day;* but it shall come. And when it comes, Israel shall be found to have endured untold misery; yea, to have been in their latter time more than ever afflicted (see Jerem. xxx. 7, &c.); and hence called "*escaped,*" emerging from so many perils and woes.

Zechariah supplements the history; for he tells us that this change in their views of the Messiah shall be brought about by the Holy Spirit poured out on them (Zech. xii. 10). At present, it is chiefly men of the Gentile nations from whom the elect are gathered, and whose eyes are opened by the Spirit to see the Branch of the Lord. But on the evening of Israel's long winter-day of gloom, and misery, and spiritual dreariness, the Spirit visits them, and lets them see that for ages has "*the Branch*" been waving on the earth—God's be-

* See Gen. iv. 3. Cain's sheaves are called "fruit of the ground;" and, Ps. lxxii. 16, the handful of corn, "the fruit thereof as Lebanon."

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loved Son given to mankind sinners; though, alas! he has been received by few! But now the veil is torn from the face of Judah and Israel; and the daughter of Zion rises from the ground, and wipes away her tears, when she sees His palm-tree waving free invitation to the long-travelled and weary.

III. THE REMOVAL OF ISRAEL'S SIN AND GUILT.—This is described in verse 4, which we introduce here because this is its place in the history, the scene of verse 3 not being realised *till* that of verse 4 has occurred, "*when* the Lord shall have washed away the filth of the daughters of Zion [see chap. iii. 16-24], and shall have purged the blood of Jerusalem [see chap. i. 15] from the midst thereof, by the spirit of judgment, and by the spirit of burning" (verse 4).

It is interesting to note here that the words used for "wash" and "remove" (רחץ and הדיח), are both employed in 2 Chron. iv. 6, when speaking of the sea and ten lavers of Solomon's temple, that temple which was typical of the kingdom under the Prince of peace in the latter day. "Such things as they offered for the burnt-offering, they washed in them (ידיחו); but the sea was for the priests to wash in" (רחץ). The things to be presented to the Lord are thus spoken of as "washed," and their uncleanness "removed,"—purity given them, and then presentation made; and so is the order here. The filth and the blood are removed. Your *filth*, O daughters of Zion! even that which provoked the Lord (chap. iii. 16-24); and your *blood*, men of Zion! even that which made you like Cain (i. 15)—men who could embrue your hands in the blood of the Lord's prophets—aye, and in the blood of the Lord of the prophets too! This, even all this, is purged away, when "*the Branch of the Lord*" becomes in your eyes "beautiful and glorious," and that corn of wheat, "*the Fruit of the earth,*" appears to you "excellent and comely." And it is brought about by a thorough inward work; for it is by "the spirit of judgment and the spirit of burning."

Now, the "*Spirit of Judgment*" is the Spirit proceeding from Christ, the Branch, to those who take shelter under him. He is called "Spirit of *Judgment*" (משפט), because he *judges*, or sets in order—he manages and rules in the soul, even as Gideon or Samson did in a disordered kingdom, and as the Lord Jesus will do in another form on the earth externally, as well as inwardly, at his coming. Acting, then, as the soul's Gideon, or Jephthah, or Samson, the Spirit reduces the chaos to order, turns out self, removes ignorance, puts down resistance to God, implants new principles, sets conscience in its place and proper office, reinvested with authority and illuminated with

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divine light, and then, turning all things upside down, ends by fixing the soul's attention on the Saviour. As "*Spirit of Judgment*," he acts, not in order to condemn, but in order to deliver. His *judgment* is one of rule and order. As such, he must be poured out on Israel; and the moment he fixes their eye on the Lord Jesus, their "*filth and blood*" disappear. In like manner, as "*Spirit of Burning*" (בָּעֵר), he comes to bless the soul by burning up, or, as the word signifies as often, uprooting, exterminating. The principles of evil, the roots of bitterness he eradicates, and the stubble of the heart he burns up. Having led Israel to the Fountain for sin, when he so "judged," or ruled, or set in order their heart, as to leave a once self-righteous nation gazing on the Righteous One alone, he further works in them, to deliver them from the very causes and sources of evil. Happy day for Israel! Happy day now for the man who knows him thus!

IV. THE RESTORATION OF HOLINESS TO ISRAEL.—All we have read in the preceding process is in order to a further end, viz., to restore holiness to Israel. "And it shall come to pass that he which is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem" (or, "every one that is written for life"). Ver. 3.

There is not more required by way of comment here—for plainly do the words declare that God purposes to make all the "escaped," all who recognise "the Branch of the Lord," holy—even as this is the final aim of every instance of pardon now, "that we should be holy and without blame before him" (Ephes. i. 4). The persons spoken of here as "*left*," "*remaining*," and "*written for life*," are the Jewish nation in the latter day, after passing through the terrible calamities that leave only a remnant. Those who are "left and remain," owe their safety to the Lord's predestinating purpose; they were "*written* for life:" so they cannot boast. All is sovereignty from beginning to end.

O holy city, when this has come! Holy, happy Jerusalem! Counterpart of Jerusalem above! Earth reflecting heaven, as the sea, and rivers, and lakes reflect the sky, and stars, and firmament.

V. THE GLORY RESTORED.—"And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud of smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence." (Ver. 5.)

Here some things are needful to be adverted to in the way

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of giving a more accurate idea of the original Hebrew. Thus the prophet's words read, "The Lord will create *on all the settled abode* of mount Zion"—the מְכוֹן, a fixed and permanent rest, in opposition to Israel's wilderness, tents, and uncertain sojournings. They have no where at this day any landed property which they can call their own; they are "tribes of the wandering foot"—but in that day they shall be found settled in their old land, and Zion shall be their fixed abode. Over this, their settled abode, and over all the assembly (מִקְרָאֶהָ), *i.e.*, over all her gathered people, (who have come up to what Zechariah tells us the Gentiles shall also come (Zech. xiv. 16) viz.: the feast of tabernacles) over Zion, and over her happy assembly, her more than Pentecostal assembly, "*Jehovah shall create a cloud and smoke by day, and a shining of flaming fire by night.*" The Lord shall give back all the privileges which Israel ever possessed. He shall give in one sum the essence of every former blessing, the cream of every former benefit; and, among others, he shall restore the significant *pillar-cloud.* Only, let it be noticed, it is not said that it shall be the same as when it led Israel in the desert; for the word "*create*" intimates something of a new kind, like chap. lxv. 17, "*creating* new heavens and earth," and ver. 18, "*creating* Jerusalem a rejoicing." And, besides, the original has no articles, it is simply, "*a* cloud," and "*a* shining." Probably it is in some way connected with the throne that shall be visible over Jerusalem; or it may be that very throne itself, in some of its aspects. And to this latter view we are the more inclined by the following clause, given by way of explanation. "*For over all glory there shall be a defence,*" or *canopy:* over all that is glorious in Zion, כָּל כָּבוֹד, not over "*the* glory." The "*canopy*" is in the original, חֻפָּה. It does not mean "*defence,*" nor yet simply "*covering,*" as the margin gives it, but *canopy*, or *marriage canopy.* It occurs only twice elsewhere in the Bible, and in both places signifies "marriage-chamber," or rather "marriage-canopy," viz., Ps. xix. 6, and Joel ii. 16. Sanctius (*apud* Poole) remarks—"It is the veil which was suspended over the heads of a couple when the nuptials were celebrating. The sense, therefore, of this passage is, that when the Jewish people has been adorned like a bride, there shall be stretched over the bride a shade, or canopy, as is wont to be done in the marriage ceremony; or else, the 'covering' is put for the skirt of the robe with which the bridegroom used to cover the head of his bride—referred to, Ruth iii. 9, and Ezek. xvi. 8, and Luke i.

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35, 'overshadow thee.'" Thus far Sanctius; and Robertson, in his *Clavis Pentateuchi* (Deut. xxxiii. 12) does not hesitate to refer to this passage in a similar way. After explaining the root of the word, giving as one of its meanings, "*To erect a beautiful and commodious covering over one,*" he in a note says—"It signifies the erection and expansion of the heavenly bride-chamber over Jerusalem, in the dwelling of the Divine Majesty between the cherubim. This bride-chamber is referred to in Isa. iv. 5, where it is said, not simply that over all the glory shall be a house of protection, but *the expansion of the Divine bride-chamber*, with all its grace and heavenly beauty." It is interesting to be able to add, that to this day, the word *chuppah*, חֻפָּה, is the term employed by the Jews for the marriage-canopy. Thus in "The Narrative of the Lord's Dealings with J. G. Lazarus," p. 42, we read—"The *chuppah* is a canopy, under which the nuptials are solemnised, formed by four painted and gilt posts, placed upright, upon which is stretched a square of richly-embroidered silk, with rings at the corners, hanging upon hooks at the upper end of the posts. This canopy is usually erected in the yard of the synagogue on the *wedding-day;* the young couple stand under it, with the parents, leaders, officers of the synagogue, and as many friends as can be gathered under it. The bridegroom is arrayed in the pure, white robe, or surplice, glittering with virgin gold about the neck and shoulders, and bound with a golden girdle about the loins; on his head is placed the white satin cap, embroidered with gold. The bridegroom, thus splendidly arrayed, may remind you of the Psalmist's comparison of the rising sun to 'the bridegroom's coming forth from his canopy' (Ps. xix. 5.)"

The prophet, then, uses a term which modern Israel can appreciate most fully. Over all the glory of Zion, he tells us, shall be "*a bridal-canopy.*" The Jewish people, converted justified, sanctified, stand upon Mount Zion and Jerusalem, adoring their Lord and Saviour; while he, on his part, spreads his throne above them—stretches full over them his glorious, royal seat. The people thus over-canopied are said by the prophet to have "*a chuppah*" over them; and such a *chuppah!* It is the bridal-canopy of the King of Glory! Yes, it is nothing less; for now the daughter of Zion is *Hephzi-bah,* and her land is "*Beulah*"—the married land; "for the Lord delighted in her, and her land is married; for as a young man marrieth a virgin, so shall thy sons marry her; and as the bridegroom rejoiceth over the bride, *so shall thy God rejoice over thee.*" (Isa. lxii. 4, 5.)

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VI. Their Enviable Freedom from every Evil.—"And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain" (ver. 6.) That is:—Thus shall those happy ones find themselves (even when the day burns as an oven on others, when the Lord's wrath is once kindled) for ever in a tent, such as David sang of—"In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me" (Ps. xxvii. 5). Thus shall they find themselves in a place of refuge from all storms, at a time when the Lord's enemies over all the earth are made to feel the terrific vengeance of the despised and insulted Judge. That bridal-canopy of which we spoke, shall be their tabernacle, if we render the words, "And it shall be (תִּהְיֶה) a tabernacle." But in any way, these happy "escaped of Israel" shall all find in this scene of glory a tabernacle and a refuge, such as Joel iv. 16 describes the Lord to be, and a covert or *hiding-place* from floods, below or above, from cataracts of the deep breaking up, or from windows of heaven opened. It is the day of the Lord's wrath on the earth at large—on Christendom especially, and on Antichrist; but these "escaped" of Israel have a sure and unassailable place of safety, and an eternal home.

"Happy art thou, O Israel—a people saved by the Lord!" "Rejoice ye with Jerusalem, and be glad with her all ye that love her. Rejoice for joy with her, all ye that mourn for her!" And who is there that, with his eye resting on this prospect—this future scene of unparalleled bliss, does not cry out, "Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

# Notes on Scripture.

## NOTES ON THE PSALMS.

### The Fifteen Songs of Degrees.

It may be helpful to a right understanding of the psalms we now approach, and may increase our interest in them, to begin with a synoptical view of the fifteen which are clustered together, and go by the name of "*Songs of Degrees.*" The progression of thought and subject thus becomes clear:—

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The Pilgrim Train and its Leader—

Ps. cxx. —*Weary with the strife of tongues* (comp. Ps. lxxxi. 6.)
Ps. cxxi. —*Commit themselves to Jehovah alone, as they journey forth.*
Ps. cxxii. —*Sing of the City of Habitation, to which they journey.*
Ps. cxxiii. —*Cast an upward look amid the contempt of those they meet with.*

At a stage in their way which we might call *Ebenezer*—

Ps. cxxiv. —*Give praise for deliverance hitherto.*
Ps. cxxv. —*Express confidence of being kept faithful, through Jehovah's faithfulness, to the end.*
Ps. cxxvi. —*Sing of the joys Jehovah has given and will give to his servants.*
Ps. cxxvii. —*Cease from carefulness, and ascribe the success to Jehovah.*
Ps. cxxviii.—*Pronounce blessing on all the fearers of God.*
Ps. cxxix. —*Review their past sufferings, in hope.*
Ps. cxxx. —*Relate their earnest cry in trouble, and the rich result.*
Ps. cxxxi. —*Express their contentment with Jehovah's will.*
Ps. cxxxii. —*Remind Jehovah of pledges of favour to Zion, and are answered.*
Ps. cxxxiii.—*Admire and sing of the unity of those met in the Holy City, their habitation.*
Ps. cxxxiv.—*Call for unceasing praise from all Jehovah's servants.*

We adopt the idea of these fifteen psalms being in some sense the *songs of those who went up to Jerusalem to worship.* They do not give us the inward experience of individuals only; they bear reference to Israel at large; for even when, as in the case of the 130th and 131st, the strain has a personal aspect, the closing verse sings of Israel.*

In the singular, מַעֲלָה frequently designates the going up to a higher spot, *e. g.*, the ascent of Bethhoron, the ascent of Luhith, and in Ezra vii. 9, the going up from Babylon. In the plural, it is used for the *steps* of Solomon's throne, and in Ezekiel (xl. 26, 31, 34), for the *steps* of the temple-gates. The use of מַעֲלוֹת for the *degrees* or steps of a dial, has been fully illustrated by recent discoveries in Assyria, which prove that the sun-dial was a series of steps, or terraces, on which a pole cast its shadow. It would appear, therefore, that the name "*Song of the Steps*" is a poetical one, designating psalms which specially suited the circumstances of those who go up to the Temple.

Hengstenberg remarks that they are grouped round the 127th, which is *Solomon's;* and we may add that that central "Song of Degrees," or steps, has special reference to "*The House*," or Temple.

The peculiarity of the title in Ps. cxxi. may confirm the view we

* This feature of these fifteen psalms is itself sufficient to set aside the idea of a writer in the *Jewish Chronicle,* that they were specially for *domestic use,* and get their name from the steps, or ascent, to the *house-top,* where devout Jews were wont to worship.

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have adopted; it is שִׁיר לַמַּעֲלוֹת, "A song FOR the goings up." At all events, it confutes the idea of Gesenius that reference is made to the peculiar rhythm.

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## PSALM CXX.

We could have imagined Hannah, the mother of Samuel, taking up this song in her lips when going up to the Feast at Shiloh. She carried her private sorrows to the Great Congregation, that in the midst of the many worshippers she might find the special presence of Jehovah. The complaint, in her case, was her adversary's tongue; so, here it is the tongue—"*the false tongue.*" At the same time, it is "*sore distress,*" for the form צָרָתָה is emphatic (v. 1), just as in Ps. iii. 3, יְשׁוּעָתָה is the emphatic form to signify complete deliverance.

We see in it a worshipper, who enjoys little peace in his own country, coming up to the City of Peace, *Salem*, there to realise peace at one of those feasts which exhibited such a spectacle of united devotion. In the sanctuary, the pilgrim is enabled to see the end of those who hate the godly, and make war upon them. He sees

"*The arrows of the Mighty One sharpened;*"

as if anticipating the day of God, when He, the Mighty One, sung of in Ps. xlv. 3, shall send forth his arrows—arrows of fire—"*glowing embers of genista-fuel*"—in other words, The flaming fire that takes vengeance on his foes" (2 Thess. i. 8).

Meanwhile, it is a saddening thought that as yet the days of the Prince of peace have not come—

"*Woe's me! for I tarry in Mesech!*
*I pitch my tent with the tents of Kedar!*"

As Isaiah i. 10 brands the apostate people and rulers of Jerusalem as "people of *Sodom* and rulers of *Gomorrha,*" and as Ezek. xvi. 4 calls them "Amorites" and "Hittites," so does the psalmist speak of his harassing foe, as like the barbarous men of Mesech in the obscure north (see Ezek. xxxviii. 2), and the ever-unsettled tribes of Kedar in the south. And so he sighs

"*It is wearisome for my soul to dwell with the hater of peace!*" (Hengst.)

Literally, "Enough of this dwelling!" Is not this the very feeling of the Church at this hour, in these days of never-ending forms of lies and vanity that assail the truth? They cry, "O when shall the Prince of peace arrive!" And so felt the Lord himself, when on earth, as we see in his teaching his followers the blessedness of being "peace-makers." Indeed, who would sing this pilgrim song so truly from the heart as "The Master?" It is a song for

*The servant of the Lord, weary with the strife of tongues.*

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## Psalm CXXI.

" A song for the goings up !" (לַמַּעֲלוֹת). The pilgrim sings it as he leaves his home to meet the Lord in the Great Congregation at Jerusalem; and the believer (like the Master) sings it as he journeys through earth to the New Jerusalem. Abraham (Gen. xxii. 4) "lifted up his eyes" and saw the hills of Moriah on the third day; the worshipper sets forth with the desire to fix his eyes at last on the hills where his trials are, not, like Abraham's, to reach their crisis, but to end.

" *I will lift up mine eyes to the hills*" (ver. 1).

This is his resolution; his motive for leaving home and kindred is to reach the holy mountains, as they are called, Ps. lxxxvii. 1,—those hills that are the emblems of Jehovah's faithfulness, Ps. cxxv. 1, 2,—that spot where Jehovah is specially present because of the Propitiation being there, (1 Kings viii. 42; Dan. vi. 10).

This, then, is his resolution. But there are perils by the way, and so he asks—

" *Whence shall my help come?*" (מֵאַיִן). (Philip and others remark, it is always interrogative).

What a full answer is at once returned to his soul: " *My help is from* (מֵעִם from with, coming out from that depository of help) *Jehovah, the Maker of heaven and earth.*" And then he speaks to his soul, as the singer of Ps. ciii. does—" He will not suffer my feet to totter! Thy Keeper is not one that slumbers!" He is not like Baal, (1 Kings xviii. 27).

" *Behold, he never slumbers!*
*He never falls asleep, the Keeper of Israel* (Numb. vi. 24).
*My keeper is Jehovah!*"—

That Jehovah in whom Israel is blessed (Numb. vi. 24) by their High Priest—whose blessing awaits the pilgrim who reaches the city. He shall keep thee, making thy experience in thy journey to become ofttimes a type of the rest where "the sun* shall not smite them nor any heat" (Rom. vii. 16)—the rest in the Kingdom—the rest of which Israel shall partake in the latter day (Isa. xlix. 10). Thus shalt thou be kept till the glory comes,

" *From henceforth and for ever!*"

* The Psalmist speaks of "the moon" smiting. The force of this allusion may be understood by the following quotation from Wallstedt's *City of the Caliphs*:—"The glare of the moon in the Persian Gulf is so baneful, and creates feelings so disagreeable, that at night a person may be seen sheltering himself from those rays with the same care as he would in the day from the heat of the sun. The effect of lunar rays in producing decomposition of fish, and other animal substances, is known, though not yet explained; all in the East and West Indies are familiar with the fact." Moonlight specially injures the traveller's *sight*, while the *coup-de-soleil* endangers his very life.

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With such a song of faith, keeping in sight the faithfulness and love of Him whose law he delights in, whose feasts he keeps, whose ways he walks in, the Master and his disciples no doubt often left the peaceful shores of the Lake of Galilee to go up to Jerusalem to worship; often realised, under some fig-tree's seasonable shade, or some convenient cloud bringing down the heat by its shadow, the deliverance from the sun's intolerable rays; and found in all an emblem of their journey through earth to the kingdom whose capital is New Jerusalem, and whose congregation is the assembly of the first-born. It is a song of

*The Lord's servant committing himself to Jehovah alone as he journeys forth.*

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## Psalm CXXII.

"A psalm of David."

Hope was the prevailing feature of the first Song of Degrees; faith characterised the second; and surely love and joy abound in this one which we now take up. The first verse strikes the key-note—

"O 'twas a joyful sound to hear
Our friends devoutly say,
Up, Israel! To your Temple haste!
And keep your festal day."—(*Tate and Brady.*)

"*I have rejoiced,*" says the worshipper, "*among those who say, Let us go to the house of the Lord!*" David, who wrote this song, had felt that joy fill his whole soul, because of the love he bore to the Lord of the place. And lo! instantly the pilgrim-worshipper fancies himself arrived—he is already standing at the gate in the early morning, waiting to enter, along with those who said—"*Let us go.*"

"*Our feet are standing at thy gates, O Jerusalem!*"

The gates are thrown open, and they enter; the city on every side engaging their attention. They see in it a city, not ruined by war, but built in its place—not like the straggling dwellings of the villages, but stately edifices.

"*Jerusalem is builded as a city!*
(A city) *which is bound together*" (ver. 3.)

The compactness of its very streets suggesting the close union of its inhabitants in brotherly love.

"(A city) *where are* the tribes who go up,*
*The tribes of Jehovah*" (Jah).

How pleasant to meet, not the Canaanite—not the uncircumcised—

* The שֶׁ here, and in ver. 3, is, according to Hengstenberg, the old *popular* style, as found in Deborah's song. If it be the popular style, it is most suitably adopted in a song for the nation at large at its feasts.

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but the tribes who, with one accord, worship the Lord; who go up to this city for that end.

> "(A city where is) *the testimony* (given) *to Israel,*
> *That they might praise the name of the Lord.*"

"*The Testimony*" is by some considered to mean "*The Law;*" by others, more probably, *The Ark,* so often called "The Ark of the Testimony;" and we also find "The *Tabernacle* of Testimony." We may perhaps best understand it as containing a reference to all these together—they together setting forth Jehovah's character, and will, and ways, to men. And there sit those who explain and enforce these laws and testimonies, according to the ancient promise in Deut. xvii. 8, 9; and there, also, sit the king and his princes.

> "*For there* (שָׁמָּה) *are set* (Ezek. xlviii. 35.)
> *Thrones for judgment,* (לְ)
> *Thrones for the house of David.*" (לְ)

In all this, we may easily trace a type of our Jerusalem and its privileges. With Christ our Head, as well as with David, we look for another city that "hath foundations"—surely built, and "that lieth foursquare," compactly built (Rev. xxi. 16)—a city where we shall meet none but friends, our own friends and friends of God,—a city where the Lord's testimony is fully opened out, and his name praised,—a city at whose gates judgment is given, and where "a King reigneth in righteousness, and princes decree judgment" (Isa. xxxii. 1).

And if Israel's devout people did so pray for their Jerusalem, ver. 6, 7, 8, 9, how much shall the pilgrims toward that New Jerusalem "seek the better, that is, the heavenly country." It is interesting to know that the expression, ver. 6, שַׁאֲלוּ שְׁלוֹם generally means, "Salute ye,"—*q. d.,* Greet ye Jerusalem with your good wishes. It reminds us of some of the medieval hymns,* *e. g.*—

> "Urbs in portu satis tuto,
> De longinquo, *te saluto,*
> *Te saluto,* te suspiro,
> Te affecto, te requiro."

And these old hymns were borrowed from Augustine, who (in his *De Spirit. et Anim.*) exclaims, "O civitas sancta, civitas speciosa, de longinquo te saluto, ad te clamo, te requiro." All of us, who follow the Lord, surely join in this ardent panting for entrance into that city of which the other was but a type, and of which we can say—

> "*They that love thee shall prosper;*
> *There shall be peace in thy bulwarks,*
> *Prosperity in thy palaces.*"

* And of Tasso's famous passage (*Gierus.* lib. iii. 3)—

> "Ecco apparir Gierusalem si vede,
> Ecco additar Gierusalem si scorge!
> Ecco da mille voci unctamente,
> Gierusalemme salutare si sente!"

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Love to our brethren, whom we hope to meet there (ver. 8), and love to God who has so loved us (ver. 9), must lead us to this earnest desire—"because of my brethren, and because the house of my God is there." Thus, then, now concerning the Antitype, as hereafter of the type, through which he looked to the Antitype,

*The servant of the Lord sings of the City of Habitation to which he journeys.*

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## Psalm CXXIII.

If we have found hope, faith, joy, and love in these "Songs of Degrees" hitherto, we now find long-suffering patience. *David* is said to have been the writer. The worshipper, whether David, or David's greater Son, or any member of his body, "*lifts his eyes*" upward to the Lord in the heavens. The same Lord who, in Ps. cxxi. 1, is seen in Zion-hills, is here seen "*in the heavens*," because contrast is intended to be made between the Earth that persecutes and the Majesty, overcanopying earth, which protects.

Scorn is felt, such as Nehemiah's case illustrates (Neh. ii. 19), or Hezekiah's case, in 2 Chron. xxx. 10, when that godly king incited the tribes of Israel to join him in the passover feast. It is the scorn of these "*at ease*," הַשַּׁאֲנַנִּים, persons on whom the world smiles, and who say in their hearts, "Where is the promise of his coming," like the nations of earth, in Zech. i. 15, הַגּוֹיִם הַשַּׁאֲנַנִּים. It is the contempt of "*the proud*" גְּאֵיוֹנִים, that class of scorners who shall be found abounding on earth when "the day of the Lord" comes on "every one that is (גֵּאָה) proud,"—the "boasters, lovers of pleasure," of 2 Tim iii. 2. The prayer for help has reference to the high priest's blessing, Num. vi. 24. In Ps. cxxi. 3, 4, he lifted up his eyes to the Lord, and sought that part of the blessing which consists in safe keeping; here, he asks, חָנֵּנוּ, "Be gracious! Be gracious! Be gracious!" (Numb. vi. 24). The Lord makes his face shine upon the pilgrim; and the grace that beams there is the antidote to the contempt of men. Yes, even now it is so; but if even now, what then when the lifted-up countenance is "the grace that shall be brought us at the appearing of Jesus Christ?" Such is the reward of

*The upward look of the Lord's servant amid contempt.*

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## Psalm CXXIV.

Ebenezer! Hitherto the Lord hath helped! This seems to be the tone of this song of David, sung at a stage of the way, or at a time, when the thought of past difficulties overcome, and dangers escaped, was active and lively. *Thankfulness* characterises it as much as hope, faith, joy, love, patience, characterised these previous psalms.



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"*Had it not been Jehovah! He who was for us, let Israel now say;*
*Had it not been Jehovah! He who was for us, when men rose against us,*
*They had then made one morsel of us* (Patrick),
*When their wrath burnt against us.*"

We had been dealt with by them as Korah and his company were by the Lord, Numb. xvi. 32. But the thunderbolt was not in our enemies' hand. We have got the help we sought (Ps. cxxi. and cxxiii.), and have escaped every snare. Is not this a strain in which all saints can join by the way, at every palm-tree station, at every resting-stage, at every refreshing well,—a strain which the Lord of Pilgrims himself would often raise? And O! how he and his company shall sing it at the journey's end, when they who "were counted worthy *to escape all things*, and to stand before the Son of man" (Luke xxi. 36), lift up their voice in mighty thunderings—

"*The snare is broken, and we are escaped!*
*Our help has been in the name of Jehovah!*"

that Jehovah to whom belongs earth, as well as heaven. Such is this Ebenezer-song,

*The song of the Lord's servant for deliverance until now.*

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## Psalm CXXV.

Faithfulness under temptation is the grace that shines out in this song. It is sung amid enemies, when they environ the Lord's servant on every side. Two thoughts contribute mutually to strengthen and confirm the determined and decided adherence of the psalmist to his Lord, viz., the thought of Jehovah's faithfulness to him, and the thought of the short-lived prosperity of foes.

"*They that trust in Jehovah are like the hill of Zion,*
*It moves not;*
*For ever it abides;*
*Jerusalem, the hills are round about her;*
*And* (so) *Jehovah is round about his people,*
*From henceforth, and unto eternity.*"

In verse 3, the "*lot* of the righteous" is their inheritance or possession. The worshipper rejoices that never shall rod, or sceptre of the wicked, extend its influence to that happy spot, the allotted portion, the Canaan-lot of the Lord's people; and thus the old temptation to idolatry, and other evils, shall be for ever escaped. The language of verse 3 has a peculiarity in it; it is literally, "*the rod of the Wicked One,*" thus fitting the psalm for the circumstances of the saints even in the last days, when "*that Wicked,*" הָרָשָׁע, shall be revealed and then destroyed.

In ver. 5, the pilgrim seems to sing the unhappy end of backsliders, of those who once joined their company in going to the house of God.

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The Lord, it is said, "*will let them go* with the *workers of iniquity* (יוֹלִיכֵם Hengstenberg), as if to suggest to us, who know now of the great day's awful scenes, the word of the Judge, "*Depart!*" and the description of the result—"These *shall go* away into everlasting punishment." He shall assign them their portion with the hypocrites (Matt. xxiv. 51).

How calm, how sweet the contrast to which our eyes are suddenly, abruptly turned! It is the high-priest pronouncing what remained of his full blessing (Numb. vi. 26). The Lord lifts up his countenance upon them, and gives the word—"*Peace upon Israel!*" Everything desirable is wrapt up in this peace. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down (Isa. xxxiii. 20). This will be the "*good*" which the Lord will do to his Israel, when he places him in his lot in the end of the days. And with his soul full of thoughts like these,

*The servant of the Lord keeps faithful to his faithful God.*

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## Psalm CXXVI.

Lord, to whom shall we go for the joy of final victory, but to thee, who hast been in all ages the source of Israel's joyful victories? Jehovah has ever been the author of our blessings, of blessings almost too great to be believed.

"*We have been like those that dream.*"

On all such occasions, so great has been the blessing vouchsafed, that our "*mouth has been filled with laughter.*" The word יִמָּלֵא expresses the habit, or customary act, as does also יֹאמְרוּ, *q. g.*, at such times (אָז) our mouth was filled with laughter, and the old patriarch's words, Job viii. 21, were verified in us, and the Gentiles were wont to say,

"*The Lord has wrought mightily*
*In what he has done for them.*"

It was thus in the valley of Elah, where Goliath fell, and Philistia fled. It was thus at Baal-Perazim. It was thus when one morning, after many nights of gloom, Jerusalem arose at dawn of day, and found Sennacherib's thousands a camp of the dead. And it has been the manner of our God.

"The Lord has wrought mightily,
In what he has done for us;
And we have been made glad!"

Ever do thus till conflict is over! Just as thou dost with the streams of the south, year by year, do with us—with all, with each. And we are confident thou wilt; we are sure that we make no vain boast when we sing this as descriptive of the course of all thy pilgrims and worshippers—

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"*He goes and he goes weeping,*
*Bearing the basket of seed:*
*He comes, and he comes with singing,*
*Bearing his sheaves!*"

The worshipper, in all ages, has known the going forth to serve the Lord in tears—the following him with the cross—the scattering the seed in his field in sorrow and fear; but as certainly shall he know the joy of harvest at his Lord's return. Indeed, the disciple is in this merely tracing the Master's path—

"So came Messiah, friend of men,
(A man of sorrows he,)
To fight with grief, and tears, and pain,
That we might conquerors be.
Behold, he comes the second time
To wipe away our tears,
And takes us up along with him
For everlasting years."—Barclay.

Our Lord, in his parable of the Sower, seems to unfold the idea expressed here, so far as it bore on his service and labour here. The other part, referring to his second coming and glory, was not dwelt upon there. Nevertheless, it is well for us, in pondering the parable of the Sower, to revert to this psalm, and see the reward of him who goeth forth like the master. We shall not serve less cheerfully by joining in this psalm—

*The Lord's servant thankfully recording past joys, and anticipating future.*

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## Psalm CXXVII.

A song of the beloved!—of him who toiled himself till all was finished, and bids us enter into rest! A song of him who giveth his beloved ones sleep! Taking it as a song from the pen of *Solomon*, who was its author, Kimchi understands the "*Temple*" by the "House" of ver. 1, as "the *City*" is Jerusalem. Thus understood, it is the godly worshippers exhibiting that rare grace, *freedom from care*, arising from full confidence in Jehovah. Solomon, who sang afterward of "vanity" (הֶבֶל emptiness) in all merely human pursuits, here sings of שָׁוְא "nothingness," the uselessness of mere human anxiety and care—uselessness to the builders of the house—uselessness in the keeper of the city—uselessness in you who rise up early—who defer your resting till late—who eat bread of sorrows! How like the writer of *Ecclesiastes* is all this! And then the other side of the picture is presented, as in his "Song of Songs."

"*On this wise* (כֵּן) *giveth he to his beloved—sleep.*"

They may rest from care, and he will work; it is "the blessing of the Lord that maketh rich," says this same Solomon, "without the addition of עֶצֶב—sorrow," such as ver. 2 spoke of (Prov. x. 22). This is his manner with those who are יְדִיד like Solomon himself, who bore the name "Jedidiah" (2 Sam. xii. 25). "Sleep" is used for complete freedom from care, and peace of mind.

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Having laid down this principle, the illustration follows in the style of the Greater than Solomon, who asked, "Which of you can add one cubit to his stature, one year to his life, by all his thought?" Who could, by care, secure a family like Jacob's twelve sons?

"*Behold, sons are a heritage of the Lord's giving*" (Gen. xxxiii. 5).
"*The fruit of the womb is the hire he gives*" (Gen. xxx. 18).

It is he that gives them, and it is he that makes them what they are—that makes "sons begotten in youth" (Gen. xlix. 3) like a warrior's arrows.

"*Happy the man whose quiver he* (Jehovah) *has filled with these;*
*They shall not be confounded when they speak with their enemies in the gate.*"

They enjoy the blessing pronounced by Rebecca's friends (Gen. xxiv. 60). But it is the Lord that fills the quiver; it is not the forethought or anxiety of man.

Thus the pilgrim band, and their Lord at the head of them (Matt. vi. 25–34), cast their cares on Jehovah. Even when they see a lack of men to defend the cause of God—even when ready to ask, "When the Son of man cometh, will he find faith on the earth?"—they still depend on Him whose part it is to give sons of youth. And he will do it gloriously. Zion shall see Isa. lxvi. 8 fulfilled—"a nation born at once;" and earth shall see the sons of Israel on the Lord's side, when "the weakest of them shall be as David" (Zech. xii. 8). And thus, whether as to the temple, or as to Jerusalem, or in regard to the families of Israel, or as to who shall stand on the Lord's side in evil days, knowing as he does that the Lord, in the matter of salvation, has "given his beloved sleep," and that this is his manner in providence, too,

*The Lord's servant ceases from care, and expects prosperity from the Lord.*

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## Psalm CXXVIII.

Attention to every duty, and, among the rest, attention to the Lord's ordinances and solemn feasts, is the means of prosperity. As in last psalm the worshipper's words were to this effect, "Take no thought what ye shall eat; for which of you by taking thought can add to his stature one cubit?" (Matt. vi. 27) so in this psalm the worshipper seems to sing, "*Seek first the kingdom of God and his righteousness, and all other things shall be added unto you*" (Matt. vi. 33).

"*Blessed is every fearer of the Lord!*
*Every walker in his ways!*"

Instead of the frown spoken of in Lev. xxvi. 10, Deut. xxviii. 30–36, he shall surely eat what he laboured for; his wife is like a vine by the house sides, yielding its clusters and its shade; her children, not

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brambles, but like the useful olive-tree that served "God and man" (Judges ix. 9), surround the family-table with cheerful faces.

"*Behold!* (note it) *For thus is the man wont to be blest who feareth the Lord.*
*Jehovah is wont to bless thee out of Zion*" (ver. 4, 5).

Then follows the imperative וּרְאֵה, as if it were the very words of the uttered benediction—

"*And* (shall say), *See thou the good of Jerusalem all the days of thy life;*
*Yea, see thy children's children!*"

And then the benediction uttered at the close of Psalm cxxv. closes all—"*Peace upon Israel!*" In such strains the well-satisfied worshipper encourages his fellows, rich or poor. In such strains the Lord Jesus used to admonish his band of pilgrim-like followers, telling them that not one of them that left father, or mother, or wife, or children, or lands for his sake and the gospel, but would *receive a hundredfold even in this life*" (Matt. xix. 29; Luke xviii. 30). And when he added, "*In the world to come* life everlasting," explained as it had been by his having just promised to the twelve a seat on the twelve thrones, in the day of The Regeneration, was it not the equivalent of the priestly benediction, "*Peace upon Israel?*" That shall be the issue of service now, for thus

*The Lord's servant pronounces the blessedness of the fearers of the Lord.*

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## Psalm CXXIX.

Perseverance to the end is the burden of this song, inasmuch as it is the pilgrim at another stage of the way recording deliverances and drawing from his past experience good hope of final deliverance. It is like 2 Cor. i. 10, "He *delivered* us from so great a death, and *doth deliver*, in whom we trust that he *will yet deliver*."

Israel as a nation might refer to the time of their "youth;" see Hosea xi. 1, Jer. ii. 1, and every man of Israel might do the like. Every worshipper, and not least the *Lord Jesus* in the days of his flesh, could take up this song. Abel, Enoch, Noah, and all the elders, and not less the Church in its latter days, when feeling the terrible blast of the enemy, might describe their experience in its verses; all agreeing, too, in the expectation of final victory.

"*Ashamed and turned back shall be all the haters of Zion.* (Ver. 5.)
*They shall be like the grass on the housetops,*
*That withereth ere it is plucked up.*"

Not as Job v. 26, the shock of corn in its season, but as 2 Kings xix. 26, Sennacherib's doom, which is the doom of all God's foes: "They are as the grass of the field, and as the green herb, *as the grass on the housetops, and as corn blasted before it is grown up!*" Antichrist, like

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all before him, shall thus perish. They are men working a vain work; no Boaz shall ever bless them with a prayer, not even a casual traveller. The Lord's foes perish unblest; they perish with the curse upon them, on that day when the Lord comes forth to reward his own with the "*Come, ye blessed.*" With expectations like these

*The Lord's servant reviews past sufferings in hope.*

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## Psalm CXXX.

A new series begins here. The costume of the psalm is taken from a Levite, says the Targum, waiting for the first intimation of the hour of morning sacrifice; but it may just as well be said to be taken from the case of any watchman on his watch-tower, wearying for the dawn of day. It reminds us of Hab. ii. 2.

The worshipper relates his former earnest cry (ver. 1, 2) from troubles and darkness that were to him like Jonah's *deep waters*, or the water-deeps of Ps. lxix. 14. The Lord of Pilgrims, as well as each of his band, became familiar with such deeps. He cried the cry of ver. 1, feeling all the while, under his load of imputed guilt,

> "*If thou, Lord, wert to mark* (Job x. 14, 16) *iniquity, who, Lord, could stand?*" (Ver. 3.)

But he cried in expectation of being heard, being able to point to satisfaction given to the law for that guilt.

"*For with thee the forgiveness is*" (הַסְּלִיחָה)—*Sept.*, ὁ ἱλασμός ἐστι.

*The forgiveness* spoken of in the law of sacrifice, such as Lev. iv. 20, 26, 31, v. 10, 13, and proclaimed at Horeb, Exod. xxxiv. 9, and in the Temple, 1 Kings viii. 34, 36, 39. This being so, the worshipper learns there "*the fear of the Lord,*" and goes on his way, waiting for further light and teaching, waiting for the opening out of the Lord's hid treasures from day to day, waiting for these discoveries with intenser interest than watchmen wait for morning. And if the Lord's Second Coming be the chief time for the full unfolding of all that the worshipper desires, then the waiting for that day is not one of the least intense of his feelings. And so let all "*Israel hope in the Lord;*" for who knoweth the flood of mercies that shall yet burst on them and on earth, when Jacob's redeeming God (Gen. xlviii. 16) brings "plenteous redemption," or, as it is literally, "*shall multiply* to his people *redemptions,*" as he "*multiplied pardons*" (Isa. lv. 7), at their first return to him. In such strains we find

*The Lord's servant relating his earnest cry and its results.*

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## Psalm CXXXI.

Think of the calm bosom of the Lake of Galilee that morning after Christ had spoken peace to the tempest—think of that glassy sea, resting in a morning without clouds under the rising sun. Was it not

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a fit and fair emblem of the soul of the man whose name had once been "Legion," whom Jesus that morning met, and whose spiritual storms Jesus calmed by a word? Is that man's soul now not as peaceful and at rest as that lake? It is such a picture of repose we have here. In the case of the Master, no previous storm had vexed it; in the case of the disciple, the tempest had preceded the peace.

It is the Master who can in full measure look up to his Father and say—

"*Lord, my heart is not haughty, neither are mine eyes lofty;*
*I walk not in great things, and matters too high for me.*"

He was willing on earth to be ignorant even of the day of his own glory—his SecondCo ming—and, while grieving intensely over Capernaum and the other cities, was content to rest his spirit in this one consideration, "Even so, Father; for so it seemed good in thy sight."

"*Surely* אִם לֹא (like Isa. v. 9, &c.) *I have smoothed and silenced my soul*
*As a child weaned from its mother. My soul in me is as a weaned child.*"

Not of this world, loving the Father, Christ walked through earth without a murmur, or suspicion, or doubt, as to his Father's will—"Not my will, but thine be done." And his heart overflowed toward man also (ver. 3); he pressed men to partake of his joy in the Lord. Such was the Master. His followers are only in some measure like him. It is when they shall "see him as he is," that they shall be able to take up the psalm in all its breadth. True, they receive the kingdom of God "as a little child;" they are "not of the world, even as he is not of the world;" they have been as scattered Israel are yet to be (Lev. xxvi. 41, 42). Still, they have only some measure of this "mind that was in him;" but they are expecting the entire likeness; on that day when "Israel hopes in the Lord, from henceforth and for ever." So the harp sings of

*The Lord's servant's contentment with Jehovah's will.*

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## Psalm CXXXII.

The pilgrim worshipper spreads before his God pledges of favour to Zion, reminds him of prayers presented, and gets a reply that leaves him in adoring silence. The anxiety David felt about the Ark, and the Lord's care in general, is meant in ver. 1. "*Lord, remember* (לְ) *as to David all his trouble:*" even as 2 Chron. vi. 42, Solomon prays—"Remember the mercies of David thy servant." Remember David's solemn oath to the "*Mighty One of Jacob*" (see Gen. xlix. 25); the Blesser of Joseph with all blessings of heaven, and earth, and the deep beneath. As the men of Israel so resolutely pursued the evil-doers of Gibeah that they swore, (Judges xx. 8), "*We will not any of us go to his tent, neither will any of us turn into his house,*" so did he swear, in following hard after the Lord's glory, when desiring to build the Temple.

It seems as if the appeal altered its form at ver. 6. The worshippers refer to the past history of the Ark, when dwelling at *Shiloh;* for by "*Ephratah,*" we do not understand *Bethlehem*, the place where David

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spent his youth, but *the district of Ephraim.* As a man of Mount Ephraim is called אֶפְרָתִי, in 1 Sam. i. 1, so the district would be אֶפְרָתָה. The worshippers say, "We have heard the past history of the Ark at *Shiloh* in Ephraim; how the Lord warned Israel of judgments there against all formality and all irreverence. We have found it at *Kirjath-jearim,* where the Lord blessed those who made it welcome, and so we have learnt to honour it." For, "*fields of the wood,*" is agreed to be a name equivalent to "city of the woods," *i. e.,* Kirjath-jearim.

"*Let us come to his tabernacles* (the Holy and Most Holy),
*Let us worship at his footstool* (the Ark and Mercy-seat, Lam. ii. 1).
*Arise, O Lord,* (to go) *to thy resting-place,*
*Thou and thy mighty Ark*" (2 Chron. vi. 41).

Let us notice the prayer, ver. 9, with the answer, ver. 16. The prayer asks in behalf of the priests "*righteousness,*" *i. e.,* what shews forth God's *righteous character;* the answer is, "I will clothe her priests with *salvation,*" *i. e.,* with what shews forth God's *gracious character,* as well as *righteous.* Caring for the interests of God, the worshipper finds his own interests fully cared for. And now, after spreading the Lord's pledged word, ver. 11, 12, before him, the worshipper hears the Lord himself utter the reply, *q. d.,* "I will do all that has been sought."

"*For the Lord hath chosen Zion*—(ver. 13).
*There will I make a horn bud up to David* (one full of power, Messiah).
*I have prepared* (עָרַכְתִּי as Ex. xxvii. 20) *a lamp for mine anointed One.*"

In time of darkness, lo! the lamp, the seven-branched lamp, of mine Anointed shines! Messiah and his Church, the light of the world! As yet this has been fulfilled only in part; the lamp is lighted; the horn of David has shot up; but it is only in part that the last verse has been accomplished, the Lord's second coming will accomplish all to the full.

"*His enemies will I clothe with shame,*
*But upon himself shall the crown flourish.*"

It is thus the pilgrim-worshippers going up to the feasts remind the Lord of mercies he has given them reason to expect. They imitate the heavenly worshippers in Rev. v. 8, holding up their golden vials full of incense, *i. e.,* of prayers, as yet unanswered. When the type of *the Ark* at rest in *Solomon's Temple* is fulfilled, all our prayers shall be answered. Meanwhile let us often use such an appeal as this, an appeal in which our Master could take part in the days of his flesh. It is a psalm wherein

*The Lord's servant reminds him of his pledge of favour to Zion, and is answered.*

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## Psalm CXXXIII.

A song for *David's* harp—one of the breathings of that sweet singer of Israel. How gladly would the *Son of David* sing it, full as it is of the love of brethren—the very spirit of his "new commandment,"

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and fitted so well for the use of even the great congregation at "our gathering together in him." It is spoken by one looking on, and calling the attention of others to the pleasant spectacle—

"*Behold! how good and how pleasant*
*The dwelling of brethren entirely as one!*"

Two comparisons are chosen to set forth the excellency of such brotherly harmony; one taken from the tabernacle, the other from the promised land. The holy oil, for the priests, was made of four sorts of the best spices, mixed into one (Exod. xxxiv. 22); and thus compounded, its fragrance was felt by all in the sanctuary, breathing from the high-priest Aaron's head and garments—an emblem of the unity of many tribes, unity called forth by the presence of one High-Priest. One and the same oil sheds its sweet odour from the head, the beard, and the skirts of the priestly robe—

"*Like the precious oil on the head,*
(Like oil) *descending on the beard—Aaron's beard,*
(Like oil) *which descended on the very border of his garments.*"

Or, changing the figure,

"*Like the dew of Hermon,* (not the Hermon of Deut. iii. 9, for it is crowned with perpetual snow, but that Hermon which rises from the plain of Jezreel.)
(Like the dew) *which descended on the hills of Zion.*"

The oil diffuses a like fragrance, whether it be on head, beard, or garment that you find it; the dew is alike reviving, whether it fall on Hermon * or on the hills of Zion; and so it is with the harmonious congregations of Israel, one spirit breathing in them, though some come from the extreme parts of the land, and some from the more distinguished portions; some from the plain of Jezreel, others from the hills of Jerusalem.

It is "*there*" where such brotherly love is seen; in such assemblies, that the Lord commands the blessing. It will be in the assembly of the first-born, gathered together into one, at his Second Coming, that the blessing shall descend in all its richness, even "*life for evermore.*" And then shall the pilgrim band, arrived at their holy city, with their Leader in the midst, burst out into this wondering and delighted cry—"*Behold!*"—a sight to which our eyes were strangers during all our pilgrimage—"*Behold! men dwelling together as brethren!*" without jar or discord, in entire love and unity! In strains like these shall we at last hear

*The Lord's servant admiring the unity of those met in the Holy City.*

* Buchanan has Latinised this psalm very happily. After beginning with

"Nil caritate mutuâ fratrum, nihil
Jucundius concordiâ"—

he says:—

"Non nos, tenella gemmulis argenteis
Pingens Zionis gramina,
Aut verna dulci inebrians uligine
Hermonis intonsi juga."

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PSALM CXXXIV.

This is the last of the "*Songs of Degrees;*" consisting of praise and blessing, and calling for never-ending praise. The shutting of the Temple gates at night is by some (*e.g.* Horsley) supposed to indicate the appropriate time for singing this song. Hengstenberg assigns it to the time of the evening sacrifice, and compares Ps. xcii. 2, denying that there was any Levitical service during night. But 1 Chron. ix. 33 seems to assert, very clearly, that there was a service of song by night; and other places hint the same.

There is animation at least in Barclay's paraphrase of this most lively psalm—

"O bless the Lord, his servants all,
Who watch within the Temple-wall,
And nightly praise him as ye stand
With lifted eye, and lifted hand!
Clap, clap your hands, exult and sing,
In holiness of Christ your King.
Behold he hath redeemed you
To bless and praise him as ye do."

The worshipper calls upon those who inhabit the sanctuary to be ever praising (ver. 1), and lifting up their hands "*towards* his sanctuary" Ps. xxviii. 2; a call in which Paul most heartily joins, 2 Tim. ii. 8. And then, in ver. 3, the priest pronounces a Melchisedek-blessing; for it is in the very style of Melchesidek, Gen. xiv. 18, 19. And this is the final blessing reserved for the Lord's weary Abrahams, to be pronounced on them by the "Possessor of heaven and earth," on the day of Christ; in prospect of which, and of all else that cometh from the same Lord,

*The Lord's servant calls for unceasing praise to Jehovah.*

## Reviews.

*Lectures Delivered in Bethesda Chapel, Dublin*, by the late Rev. W. H. KRAUSE, A.M. Edited by CHARLES STUART STANFORD, D.D., Rector of St Thomas's. Vol. III. Dublin: 1855.

THESE three volumes of the late Mr Krause, of Dublin, are most valuable reminiscences of that man of God, and faithful minister of the Lord Jesus Christ. They contain large stores of precious truth, pertaining both to the first and second comings of the Lord. The following extract from the lecture on the Tabernacle will give a good idea of the writer's manner both of style and thought:—

"And now, let the mind to go forward again. We are not to stand gazing upon the magnificence of Solomon's temple, though it is true the Shechinah was there manifested; but we are to look onward to that time when 'the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.' Oh, it does appear to be a most narrow view of that prophecy which has been taken by too many. We have heard it some-

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times from pulpits; we have heard it more frequently on platforms; we have heard it stated that that prophecy and promise shall be accomplished when the whole world shall be evangelised. When the whole world shall be evangelised, if I may use the expression, *the clock strikes.* 'This gospel of the kingdom shall be preached in all the world for *a witness* unto all nations; and then shall the end come.' What is that end? First, the destruction of Christ's enemies; secondly, the establishment of a rule, which I believe will not *convert* the world, but which will bring the world under subjection to the Lord—'Every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.'

"And still, this is not the temple filled with the glory, for in the book of Revelation I read, that after all those scenes shall be enacted upon earth, as the great platform upon which God will display the triumph of his kingdom, as King of kings and Lord of lords, then shall the Son 'deliver up the kingdom to God even the Father.' And then the book of Revelation opens out to us the time when the 'New Jerusalem' shall come down from God out of heaven, 'prepared as a bride adorned for her husband;' 'when the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people,'—'I heard,' says the apostle, 'a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away.' And in the 22d verse of the 21st of Revelation we read—'I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it' (as if they were but twinkling tapers in such a brilliant scene as that), 'For the glory of God did lighten it, and the Lamb is the light thereof.'

"Now, brethren, I believe that when we read such a passage as the 40th of Exodus, where we are told that God did dignify the tabernacle with a visible manifestation of his glory, and when we read afterwards that the temple which Solomon built was so filled with that glory that the priests could not enter into it; I believe that these things lead us step by step in our anticipations of that glorious day, when 'the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea,' when 'the tabernacle of God shall be with men, and he shall dwell with them.'

"Now, what is to be the practical use of truths such as these? Why, in the first place, the heart should go out in longing anticipation of that time; we ought to be saying, 'Even so, come, Lord Jesus.' We *ought* to want, and when the heart is right we *do* want, the day to come when the temple of the Lord shall be so filled with his glory that there shall be no room for anything else. In proportion as the heart goes out in longing expectation such as this, there will be a still increasing desire that God may dwell in our hearts without a rival; that there may not be room for anything but his glory within us. For remember, brethren, the individual believer is a temple of the Holy Ghost."—Pp. 314–316.

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*Broken Bread: Short Comments for Family Use.* By the Rev. CAPEL MOLYNEUX, B.A., Minister of the Lock Chapel. London: 1855.

A BOOK of fragmentary lectures, simple and practical. We quote a paragraph from the lecture on the "Harvest and Vintage:"—

"This solemn event is here brought before us. The Son of man is beheld

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seated on a cloud, with a crown upon his head, and a sickle in his hand; and thus, invested with the insignia of his office, is prepared to exercise its solemn functions,—while the human family, divided into two great classes, represented by the *Harvest* and *Vintage*, infinitely distinct in themselves, and equally so in their doom and destiny, is summoned to his presence.

"The Almighty Judge begins with the *Harvest*, the harvest of the earth, which is pronounced to be ripe, and which is now to be reaped. This is the Church of the living God—the elect body—the company of the faithful—the 'good seed,' sown generation after generation by the Son of man—the Bride taken out from amongst the children of men, now matured after the image of God, and about to be translated to the garner of heaven, that she may occupy the place prepared for her by her Lord, and as 'joint-heir' with him, inherit the glory he had with the Father before the world was made.

"With this class the Judge begins: 'Gather my saints together unto me,' will be the command before the opposite class, the wicked, shall be noticed on that eventful day. Security for his own before the fire goes forth to burn up the wicked round about. Noah in the ark before the deluge; Lot in Zoar before the fire and brimstone on the devoted cities. And the 'wheat' in the garner, sound and safe, before the angel, that has power over the fire, utters his voice, and the commission is given to deal with 'the clusters of the vine of the earth.' But no sooner is the harvest gathered than the summons goes forth, and the deadly work begins.

"'Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, and cast it into the great winepress of the wrath of God; for her grapes are fully ripe.'

"'*Her grapes are fully ripe!*'—There is a ripeness of both classes, of one as surely, and as clearly, as of the other,—a ripeness for glory, and a ripeness for destruction—a fulness of the stature of Christ on the part of the saved, and a fulness of the measure of sin on the part of the lost! And in both cases alike, the ripeness is attained, before the destiny is realised.

"And this moreover is true, and will be found so, in regard to the classes *collectively*, as well as to the members of each of the classes *individually;* for as each soul is ripe in *character* before it is called by death to its proper destiny, so shall each class be ripe in *number* before the throne shall be set, the books opened, and the sentence, appropriate to each, be uttered; to the one, 'Come, ye blessed,' enter into the garner of heaven, the place 'prepared for you before the foundation of the world:' to the other, 'Depart, ye cursed,' into the winepress of wrath, 'the fire prepared for the devil and his angels,' the smoke of whose torment ascendeth up for ever and ever.

"And this ripening process advances,—daily, hourly, incessantly advances; souls individually, and classes collectively, are hurrying on to moral and numerical maturity. The gospel is doing its work in the world: the thoughts of men's hearts are being revealed, their characters being formed, and the number of the elect being accomplished: yet a little while, and all will be done—the work finished, and the time of 'the end' arrive! Yet a little while, and the scene, here described, will no longer be a picture or representation, but a great reality—a reality in which we ourselves, with all the rest of the family of man, shall play our part!

"What a thought is this! What a prospect to contemplate! What an issue, what a termination of present affairs! What a close of all that naturally interests, and ordinarily absorbs the heart of man! The GARNER, and the WINEPRESS—one or other—this is the end! In one or other shall each and every child of man find his final doom, his unchangeable destiny, his endless lot."—Pp. 282-285.

We are sorry to see Mr Molyneux retaining the obsolete idea of the cherubim in paradise being the watchers and guardians; as if wield-

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ing the flaming sword. (See p. 55). We do not quite know also what he means by Christ having "purchased to himself the family of man." (See p. 282). If he has actually purchased the whole family, then there must be universal salvation, for can he lose part of the "purchased possession?"

*The Coming Crisis: Comfort in its Contemplation.* London: Wertheim & Mackintosh.

A SOLEMN word of warning and consolation on the prospect of the events that are coming on the earth. In speaking of the "signs of the times," the author notices well the "preaching of the gospel to all nations."

"We turn, then, to look at this work of evangelization, which for fifty years has been shedding its light and life-giving rays over a world, previously, to a great extent, lying in darkness and the shadow of death, and we see that missionaries of the gospel have been sent into every quarter of the globe, by societies of various Churches and denominations of Christians in England and other lands: and Bible-Societies have supplied them with copies of 'the Gospel of the Kingdom' in an almost incredible number. Our own British and Foreign Bible Society has circulated the gospel in more than one hundred and twenty languages and dialects, to the extent of over twenty-six millions of copies; and other Bible Societies are calculated to have circulated nearly as many copies of the Word of God,—the American Bible Societies alone possessing resources nearly equalling those of her elder sister in England. The Religious Tract Society has put into circulation over six hundred millions of tracts and publications, all auxiliary to the gospel, and a majority of them containing a compendium of gospel truth as copious, perhaps, as was that preached by Philip to the eunuch, and which was blessed to his conversion. These Tract Society's works have been published in nearly one hundred and twenty dialects and tongues. Missionaries have, further, been enabled to communicute the simple truths of the gospel to nations and tribes, into whose written language it has not been yet translated; and, when it is considered, that many, who have become possessed not only of the written Word, but of the life-giving spirit, will yearn to impart the blessing to others, and in innumerable instances, will do so in languages not included in the lists of any Society, it is likely that the gospel has in this evangelising age been proclaimed to 'nations, and kindreds, and tongues,' far more numerous than we have the means of ascertaining. If to this probability be added that other—already discussed—of nations, now relapsed into heathen darkness, having in the earlier ages of Christianity been illuminated with the light of gospel truth, it does seem dangerous—it may be a cruel delusion—to endeavour to persuade Bible-Society audiences, or any other, to believe, that the 'gospel,' must not only be 'preached,' 'published,' or 'proclaimed,' and that too, only '*for a witness*,' but must be *printed and circulated* in every tongue to every nation. To many, it is feared, who hold this belief, and strenuously urge it upon others, may be painfully realised the declaration, 'Behold, I come as a thief.'

"We have thus treated of *the sign* which is of most significance in indicating the approaching coming of our Lord; and we pray that we may be kept in an attitude of believing watchful expectation, convinced that the gospel of the kingdom MAY HAVE BEEN already preached 'for a witness unto all nations.'"—Pp. 96–98.

Again, speaking of the destruction of Popery, he thus puts the matter:—

"An endeavour has been made in one of these tracts, to shew that *the de-*

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*struction of the Papacy will probably* SUCCEED *the coming of Christ into the air for his saints;* if therefore, there be any sign of *her* approaching destruction, how imperative is the call to Christians to be looking for their Lord's coming—the Bridegroom coming to fetch his Bride to the marriage. What, then, is the predicted condition of 'MYSTERY, BABYLON—THE MOTHER OF HARLOTS,' at the very moment when her destruction is imminent? Having suffered reverses, but recovered from her state of adversity, she will double her arrogant pretensions, and in exultation she will be saying 'in her heart, I sit a queen, and am no widow, and shall see no sorrow' (Rev. xviii. 7). But her exultation will be short-lived. Now, does not this language correctly exhibit the state and conduct of the Papacy? In 1848 the Pope was compelled, in fear of his exasperated subjects, ignominiously to quit his dominions, and to take refuge in an adjoining state. Here for a twelvemonth the Papacy bewailed her lost supremacy, and might be well described as in a state of widowhood. She is then restored by the aid of foreign arms, and is now, by their protection alone, secure against her own people—awaiting the doom which, though deferred, shall certainly ere long descend upon her. And has not her conduct since her restoration well corresponded with the Scripture narrative? has she not evinced an increased desire for aggrandisement and encroachment, and by her aggressions elicited a stronger feeling of opposition, and a louder outburst of indignation, than has in England, at least, been heard for some centuries? She is apparently saying, 'I sit a queen, and am no widow, and shall see no sorrow.' The Papacy seems certainly to be in the condition, predicted immediately to precede her fall. Her destruction, we have shewn in one of the tracts, will emanate from ten kings—the ten horns of the beast which rises out of the sea.

"But we have yet to look at this sign of the impending destruction of the Papacy from another point of view, having satisfied ourselves that, like a victim dressed for the sacrifice, she, unconscious of her fate, is sitting in the very attitude foreshewn to St John. At the time of her destruction by the confederate kings, there will be in existence a miraculous being, to whom these same kings are to transfer the power of which they deprive the Scarlet Woman. The Beast from the bottomless pit, the eighth head (the revived seventh) of the Beast from the sea, the Man of Sin, the Infidel King, or Little Horn (of Daniel) is, *immediately on the destruction of the Papacy* (and in conjunction with the ten kings, for 'one hour' only), to reign in her stead, with dominion and authority, which shall rapidly extend over all 'kindreds, and tongues, and nations' (Rev. xiii. 7). This being must, accordingly, have previously arisen from 'the bottomless pit' (Rev. xvii. 8). A revival of a decayed dynasty (the seventh head, wounded to death by the sword, now to live again as the eighth); he must, before his installation by the ten kings, have acquired position, influence, and power, and not improbably will have assisted with all these in destroying the whore. He must be Roman, in regard to the place of his origin. He will probably rise from the populace, or at least be elected by them; for the word 'sea' is interpreted, in this and some other parts of Scripture, to mean 'people.' His name in the Latin tongue must make the number, 'six hundred three score and six.' These, then, are the credentials of the Beast; his exploits, clearly enough indicated in the pages of Scripture, Old and New, can avail nothing in predicating, whether or not he has arisen from the bottomless pit *already*. But if asked whether he possess, in the probable existence, at the present moment, of such a being, any corroboration of the sign of the speedy downfall of the Papacy, it must be confessed that there *is* sufficient reason to believe that we do."—Pp. 101-103.

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*The Suffering Saviour; or, Meditations on the Last Days of Christ upon Earth.* By the Rev. F. W. KRUMMACHER, D.D. Edinburgh: T. and T. Clark. 1855.

WE should like to give large extracts from this interesting volume; but we should overstretch our limits. It is full of animation and freshness, like all that Dr K. writes. It is not so full of thought as his earlier works; but it is a most interesting and profitable volume. We give a brief extract on "the passover and the kingdom," to shew the millenarian views of the author.

"It is certain, however, that our Lord, in the words, 'I will not any more eat this passover with you, until it be fulfilled,' does not merely intend to say, 'till we shall rejoice together in the perfect glory of my kingdom, with all the redeemed.' We are not entitled thus generally to explain his language. The mode of expression he makes use of, does not even admit of this reference to something indefinitely spiritual; and the addition which the Lord afterwards makes is quite at variance with it.

"It belonged to the ritual of the passover, that in it four cups should be handed round, having reference to the four promises in the divine announcement of the miraculous deliverance in Egypt, viz., 'I, Jehovah, will bring you out, deliver, redeem, and take you to be my people, and will be your God.' After presenting one of these cups, during the social meal at Jerusalem, probably the first of the four, which must not be confounded with the cup *after* supper, mentioned by Luke xxii. 20, the Lord thus expresses himself—'I say unto you, I will not drink of the fruit of the vine, until the day when I shall drink it new with you in my Father's kingdom.'

"What does this mysterious sentence mean? Does he only mean to say, 'I will drink no more passover wine; but will eventually enjoy that heavenly felicity with you which is signified by the wine, in full measure, in the Church triumphant?' The Lord could not possibly have intended that we should thus generalise and subsidise the meaning of his very striking language, so solemnly introduced with the words, 'I say unto you.' But in Christ's perfected kingdom on earth there will be something, similar to our communion, prepared for us, at which, perhaps, as from the tree of life in paradise, we shall again eat, and where we shall again drink, as from the fountain of Eden! Our Lord really seems to hint at something of this nature; although the kind of eating and drinking, for which the glorified creation will furnish the elements, may, for the present, remain a mystery to us."—P. 42.

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*The End of the World; or, the Second Coming of our Lord and Saviour Jesus Christ.* By the Rev. J. PAGANI. London: Dolman. 1855.

THIS is the work of a Romanist, and contains much that is true and good. How a Romanist could write so much in favour of a doctrine which, though maintained by the earlier fathers, is condemned by almost all, from the days of Jerome downward, we do not understand; especially seeing Romish writers—councils, popes, critics—have denounced millenarianism as vehemently as Calvinism. Like Juan Josafat Ben Ezra, the author feels this patristic difficulty, and tries to escape from it. The present work reminded us strongly of Ben Ezra's book; and not the less so, that, by a curious coincidence, they are both dedicated to the Lord Jesus Christ. We say thus much in the meantime, hoping ere long to return to the volume.

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*The Voice of the Church, on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth.* By D. T. TAYLOR, revised and edited, with a Preface, by H. L. HASTINGS. Second Edition. New York: 1855.

WE wish that the compiler of the above work had been more strictly chronological in his citations, and less indiscriminate in his collection of authorities. His history is not so orderly as it might have been; and in his quotations he ought to have been more cautious, as some who are here cited as millenarians cannot be reckoned such by those who have read their whole works. Discounting these things from the value of the book, we can yet commend it warmly, as a most useful volume,—a very interesting record of the opinions of Christian men in all ages. It is a book much needed, and one from which our readers will gather most valuable information.

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*Daniel's Great Period of "Two Thousand and Three Hundred Days," Discovered and Determined.* By A CLERGYMAN OF THE CHURCH OF ENGLAND. London: 1854.

THIS is a remarkably painstaking book, both in argument and research. It presents much matter for our consideration. It is written with great candour, and presents a striking contrast to a work on the Apocalypse which we have noticed in another page. It is impossible for us to do justice to the author's arguments by any fragmentary quotations. We should like to have cited the greater part of the first five chapters, but we can only give a few paragraphs from the close of the first.

"Nor is this deduction from God's past dealings with the Jews without corroboration from his declared intention as to their future destinies. In truth, many of the predictions of their restoration to the Divine favour are so intermingled with announcements of vengeance against their oppressors, that it would be difficult to dissever them. In some instances, the synchronisms are obvious, and in most they may be deduced from the circumstantials of the predictions. These prophecies may be divided into two classes. One, which represents Divine vengeance as making use of the instrumentality of the Jews themselves. This class would not be to my present purpose; since the prediction, 'broken without hand,' seems to infer the absence of human instrumentality. The other class exhibits the Deity accomplishing his purpose, as this prediction would lead us to expect. I shall confine myself to two or three instances.

"Isaiah li., lii.; verses 3, 11, 17 of li., and 1, 2, 4, 9 of lii., shew that this prophecy regards Israel and Judah for its objects, and speaks of their deliverance from their enemies. The mode of procedure is thus described, li. 22, 'Behold, I have *taken out of thine hand* the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again. But I will *put it into the hand of them that afflict thee,* which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over.' The synchronism in this prophecy is implied by the metaphor adopted. For it is evidently the *same act* which transfers the 'cup of trembling' from the oppressed to the oppressor.

"Isa. xlix.—The first twelve verses of this chapter evidently refer to the



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Messiah and his kingdom; and, therefore, the remainder of the chapter, which describes with equal clearness the restoration of God's people to the divine favour and to their former possessions, cannot be referred back to any period before the first Advent, and must, therefore, remain to be fulfilled. But the two last verses shew how the Lord will proceed in bringing about this great consummation.

"Here the synchronism between the deliverance of God's people, and the *punishment* of their enemies, is evident. For the 'captives of the mighty,' cannot 'be taken away,' nor 'the prey of the terrible one be delivered,' except in two ways, viz.—1st, By the repentance of the mighty and terrible, and their consequent surrender of their prey; or, 2d, By their destruction. But the latter is that adopted by Divine justice, and, in the preceding case, is described in awful terms. Indeed, from Pharaoh down to Belshazzar, I do not remember a single instance, where the oppressors of Israel gave up their 'captives' or their 'prey,' till compelled to do so by visitations of vengeance.

"Isa. lxvi.—The perusal of this chapter will produce on the candid reader similar impressions. I need only remark, that the synchronism is evidenced in the following expressions: ver. 5, 'He shall appear to your joy, and they shall be ashamed.' Ver. 14, 'And the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For behold,' &c. Thus, *at the same moment*, and *by the same judgments*, the twofold effect is produced—the deliverance of his people, and the destruction of their oppressors.

"In order, therefore, that the present vision and its exposition should so tally with each other, as to fall in with the analogy of God's past dealings with Israel and Judah, and also with his declared intentions as to their future deliverance, we must make the *cleansing of the sanctuary*, which marks the last end of the indignation, synchronise with that *breaking without hand* which shall finally overthrow its polluting desolator."—Pp. 10-12.

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*The Apocalypse Fulfilled in the Consummation of the Mosaic Economy, and the Coming of the Son of Man.* By the Rev. P. S. Desprez, B.D. Second Edition. London: Longman. 1855.

We noticed the first edition of this work; we now notice the second. The author maintains that the key to the Apocalypse is, that the destruction of Jerusalem was the second coming of Christ, and that there is no other advent of Christ to be expected (Lecture xvi.) He is an *ultra-preterist.* Those who believe in a literal coming of the Lord to judgment, yet to take place, he condemns in language sufficiently strong. Any system (millenarian or not) that takes for granted a future advent of Christ, is founded on "strained interpretations"—"patchings of the Word of God"—"positions plainly untenable." Whereas, his own doctrine (that there is no advent) *is written as with a sunbeam, and the whole body of the Scriptures coincides with it* (p. 431). The dogmatism with which he asserts his own system, and the anger which he manifests in assailing others, are not at all in keeping with the liberty which he claims so needlessly of judging for himself. We do not dispute this privilege—let him exercise it to the full; but let it be understood that he is not the only one that is to be allowed to use it. To believe in a coming Judge, and in a coming judgment, is surely not so outrageous a violation of Scripture as to

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need the hard words with which the volume is strewn. Mr Desprez is a minister of the Church of England, and has, we suppose, signed its articles and its liturgy. Is he not then committed to a belief in that very advent which he here so angrily denounces as a fable? The formularies of that Church most certainly point to a future advent and kingdom. Does Mr D. believe his own formularies? Or does he claim for himself the liberty of interpreting them as vaguely as he has done the simple words of Scripture?

The author's *theory* is that the *terminus* of the Apocalyptic visions is the destruction of Jerusalem. To this, everything—criticism, theology, symbol, history, chronology—is sacrificed with a remorselessness at which a scholar may wonder, and a Christian stand aghast. As this theory is incompatible with the *Domitianic* date of the Apocalypse, the *Neronic* is at once declared to be the true one. Sarcasm and declamation are the author's chief weapons against all opposers, and assertion his substitute for argument in setting up the various parts of his system. We do not enter into detail. The above remarks will give our readers an insight into the volume. The following passage is a fair specimen of the author's style:—

"Had there been no Beast in the book of Revelation, no Scarlet Lady, all decked with gold and precious stones, no popes and cardinals flaming in scarlet-coloured vestments, he and they would have been starving long ago. Their very means of existence have depended upon the supposed recognition of the subject of 'Papal persecution' in the Apocalypse, and the shibboleth of their party ought to be, 'Waldenses and Albigenses.' It makes one fairly sick to think of their ingratitude. It is this 'Papal persecution,' this *odium theologicum*, this intense abomination of Rome and the Roman Catholic religion, founded upon the unscriptural and absurd belief that Rome Papal occupies a place in the Book of God, which has raised them into (on this account) an undeserved reputation, and which continues to exalt them in the scale of popular favour. I desire to denounce this rank injustice against an erring, *yet still a cognate Church*, with all the energies of my being, and I shall not consider my life wasted if I can loosen the bands of this insensate clamour; not that I have the slightest sympathy with what I consider the manifold errors of the Church of Rome; the only sympathy I have is one which is dear to all English hearts,—sympathy with *the oppressed* against the oppressor, with *Papal dignified patience* against Protestant undignified persecution. Papal persecution!!! Why, they know, or they ought to know, that there is not one single word from Genesis to Revelation, which by any reasonable man can be tortured into the remotest recognition of a system which then had not even its existence. I repeat it, they know, or they ought to know, that Papal Rome and Roman Catholics are not even hinted at in the Scriptures, and that every tirade fulminated against them from arguments drawn from the Apocalypse, is as harmless as 'sounding brass or a tinkling cymbal.' And what if this statement should be true? What if the sacred writers never contemplated the remotest allusion to popes and synods? What if Great Babylon should turn out to be Jerusalem after all (as I believe it will), and a closer and more critical examination of the sacred text should roll back the mass of deep-seated prejudice, and blind aggression? What if 'Papal persecution' should be found a theme wholly foreign to the time, age, habits of thought, and circumstances of those for whose warning the Apocalypse was written? Then what becomes of that theological bugbear which has been evoked to gratify popular antipathies, and to fan the flame of

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popular indignation? What becomes of the undignified clamour of Exeter Hall, and the anathemas of its distinguished ornaments? And what also becomes of the immortal interests of those whose ears have been 'turned away from the truth unto fables,' who have been taught to believe that their everlasting salvation is bound up with an irreconcilable hatred of the Church of Rome? Papal persecution!!! But I have done with it—as have not the parties alluded to, as if only to shew that enlightened Protestantism of the 19th century shall not be much behind the intolerance of a past age."—Pp. 80-82.

It is not often that we meet with such frantic imbecility as the above. It was but fair to himself, as a preliminary to such ebullitions of childish frenzy, and there are many such in the book, to declare in his preface—"I am neither a Tractarian nor a Jesuit in disguise" (p. xi.) We believe him. It is *Rationalism*, not *Tractarianism*, that is the body, soul, and spirit of the volume.

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*Roman Catholicism in Spain.* By An Old Resident. Edinburgh: Johnstone and Hunter. 1855.

It is not easy to close this book, after having once entered on it, till you have reached the last page. It is a well-written and most interesting work, with no exaggeration in its language or pictures. Yes, the worst of Popery has not yet been told, nor can be told, nor will be known till the judgment of the great day.

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# Extracts.

### *The Spirit and the Bride say, Come.*

"The bride or congregation of the Lord, thus taught, stirred, and urged forward of his Spirit, saith also in her heart evermore with a fervent desire, O come, my most delectable Spouse and Lord Jesus Christ, my health, joy, and sweetness. Apply that the immortal glory of the chosen children of God may be seen of all creatures, iniquity condemned for ever. Accomplish the marriage appointed from the world's beginning. Permit that prepared spouse, with her appointed number, to enter into thy eternal tabernacle of rest.

"Moreover, saith the Lord, whatsoever they are that shall hear and believe this prophecy, let them desire the consummation thereof, and so conform themselves unto Christ and his Church; saying also, Come, most merciful Saviour and Redeemer, and fulfil the godly promises of this book, to the eternal comfort of man. Make haste to the judgment-seat, for full deliverance of the whole chosen number, that thy servant may be where thou art, in perfect glory and joy."—*John Bale*, 1550.

### *Longings for the Advent.*

"For now are the last days, the ends of the world, yea, the very

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last hour. Ready is the Lord, saith St Peter, to judge the quick and the dead, and the end of all things is at hand.

"St John, hearing this of his merciful Lord and Saviour, lifted up his head and hands towards heaven; and as one desirous of the performance of God's appointed will, and of the full deliverance of the faithful, he says, Amen; or, Be it fulfilled in effect. For this is the thing which my soul daily desireth and inwardly coveteth, to the full manifestation of thy glorious kingdom.

"Consequently, in the voice of the whole congregation, John crieth, as did Simeon the just, Yea, even so might it be, as thou hast promised, that thou mightest come out of hand.

"Oh! come, most merciful Redeemer and gracious Lord Jesus Christ, to judge the universal world! Come, come, or hie thee hither apace, to separate the wheat from the chaff, and the lambs from the goats, to bring them into thy eternal tabernacle! Woe is me that my banishment endureth so long! I, dwelling in the tabernacles of the sorrowful, my soul hath a thirsty desire for God, the fountain of life! Oh, when shall I come and behold his face? Like are we to those faithful servants, which wait for the return of their Lord from the wedding, very ready to open at his knocking."—*John Bale*, 1550.

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*Fall of the Great Jericho.*

"And herein the better to help you to some sight thereof, let me desire you, with Moses, a little to climb up the hill of Nebo, mentioned Deut. xxxiv. There may ye take a view of this your spiritual country and glorious kingdom whereof I preach unto you. There shall ye see your factor and agent above-mentioned, Christ Jesus, taking possession for you in heaven; yea, and which is more than all that can be, most passing all admiration, there shall ye see this our own flesh, our own very flesh, sitting at the right hand of the almighty majesty of God. There shall you see our noble and triumphant captain, Joshua, our Saviour Jesus, with his priests and Levites, and his people following him, seven times going about the city Jericho, with trumpets of jubilee in their hands. And I doubt not but he hath gone six times about already, and when the seventh blast shall come, then beware, great Jericho! Then shall ye see the walls of this world fall down; then shall ye see the rich men of this world, with their bags of gold and silver, come trembling. There shall ye behold the stout giants of this earth, the sons of Anak, brought full low. Their gay houses, their princely palaces, come rattling down; the tall trees of Libanus, the mighty oaks of Basan, the high turrets, with their defenced munitions, the fair ships of Tarshish, and whatsoever is beautiful and comely in the sight of this world. Add to this the outgrown hose of England come tumbling over and over; every high mountain brought down and low valleys exalted. (Isa. ii. xl.)"—*John Fox.*

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# Correspondence.

*To the Editor of the Quarterly Journal of Prophecy.*

MY DEAR SIR,—To-day the idea struck me of a prayer union among prophetic inquirers. I enclose my scheme.—Yours, &c.

## UNION FOR PRAYER

AMONG THOSE THAT LOOK FOR THE PREMILLENNIAL ADVENT OF THE LORD, DURING TEN DAYS, VIZ.—FROM SATURDAY THE 5TH JANUARY 1856, TO MONDAY THE 14TH.

"For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—LUKE xxi. 35, 36.

"So much the more as ye see the Day approaching."—HEB. x. 25.

### FIRST DAY.

*Praise and adoration* of Him who giveth prophetic light—Daniel ii. 17–23; 2 Peter i. 16–21; Rev. i. 1, 2, xxii. 16. More especially for, 1. All that the prophets spoke of Christ's first coming; 2. All that they have spoken of his second—1 Pet. i. 10–13.

### SECOND DAY.

*Confession.* Our contentedness with present things, and our own things, forgetting what is written—1 John ii. 17; 1 Pet. i. 24, 25. Our ignorance of the prophetic word, like the disciples—Luke xxiv. 25. Our neglect of it, unlike Daniel ix. 2, 3. Our sin in gratifying mere curiosity when searching the word of prophecy—Acts i. 6. Our failure in realising prophecy as having "the testimony of Jesus" for its spirit—Rev. xix. 10. Our carelessness about the blessing promised—Rev. i. 3.

### THIRD DAY.

Prayer for *light*—Ps. cxix. 18, 19; Dan. viii. 15, 16, and xii. 8, 9; 1 Pet. i. 10, 11. Prayer to be kept from error, and to be delivered from prejudice—Acts xiii. 27. Prayer to be kept from the suggestions of carnal fancy, as well as from the glare of false philosophy and pretended intellect—1 Tim. vi. 10; 2 Tim. ii. 17, 18. To be made sober, patient, calm, freed from self-opinionativeness and rashness—Isaiah xi. 2, 3.

### FOURTH DAY.

Prayer for the gathering in of the elect from every nation, and tongue, and kindred, and people—Rev. v. 9. Prayer for ministers at home, missionaries among Jews and heathen, all faithful labourers. Raise the cry, "How long," in sympathy with the souls under the altar—Rev. vi. 10. Cry against Popery and infidelity, and entreat the fulfilling of 2 Thess. ii. 7, 8; Rev. xviii.,

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and xix. 19-21, and xx. 2, 3. Pray for the utter abolition of idolatry—Isa. ii. 12-20, and every form of error and evil. Pray for creation's deliverance—Rom. viii. 18-21. "Hallowed be thy name." "Thy kingdom come." "Thy will be done on earth, as it is done in heaven."

### FIFTH DAY.

*Prayer for the Jews.*—For the gathering out of the election—Rom. xi. 5. The removal of the vail—2 Cor. iii. 14-16. For the great day of their restoration and conversion—Zech. xii., and xiii. 1. For the blessing they shall bring to the earth—Rom. xi. 12; Micah v. 7, 8. For a heart to ourselves to care for them as Paul did—Rom. ix. 1-5; x. 1. To be stirred up to use efforts for them. For a blessing on all missionaries among them.

### SIXTH DAY.

Prayer *to be kept steadfast.*—To be fitted for what is coming on. To be preserved from false teaching, Matt. xxiv., and lying spirits—Rev. xvi. 14. From falling asleep—Matt. xxv. 1-10, and from being overtaken by other sins—Luke xxi. 33-36; 1 Tim. iv. 1-3. To be prepared for troubles—Matt. xxiv. 44.

### SEVENTH DAY.

Prayer for *strong desires for Christ's coming,*—"hasting unto it"—2 Peter iii. 12; Song, viii.; Rev. xxii.; 1 Cor. i. 7; Titus ii. 13-16. Prayer for delight in the Lord himself. For full assurance of his love. For holiness—1 John iii. 3; 2 Peter iii. 11; in prospect of that event.

### EIGHTH DAY.

Prayer that others may believe *the premillennial coming.*—Prejudices removed. Delivered especially from saying, as Matt. xxiv. 48, 49. Ask the Holy Spirit to "shew things to come," to us and them—John xvi. 13. And to glorify Christ—John xvi. 14, 15.

### NINTH DAY.

Prayer for *solemn views of the times.*—To be kept watching against the Devil in these last days. Anxious to save souls—2 Peter iii. 9-15. To be busy trading for our Lord—Luke xix. 12-27. To be in readiness whether he call us within the vail to wait on the mountain of myrrh, or come himself to us in our lifetime—Rev. xix.; Isa. xxv. 6-9.

### TENTH DAY.

Thanks for the *blessed hope and the glorious appearing*—Titus ii. 13. For all the promises. For the crown. For resurrection. For his "kindness to us in the ages to come"—Ephes. ii. 8. For "New Jerusalem." For likeness to the Lord when we see him as he is—1 John iii. 3; Ps. xvii. 13.

Thanks for *perseverance* promised—Ps. xxiii. 6; 1 Peter i. 5, 6. For being made to see the Premillennial Coming. Thanks for the comfort it imparts under sorrow for departed saints—1 Thess. iv. 13-18. For the support under earth's darkness—Luke xxi. 25-28. Glory to the Lord—Luke vi. 15, 16.

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# Poetry.

## THE STRANGER SEA-BIRD.

Far from his breezy home of cliff and billow
Yon sea-bird folds his wing;
Upon the tremulous bough of this stream-shading willow
He stays his wandering.

Fann'd by fresh leaves, and soothed by blossoms closing,
His lullaby the stream,
A stranger, in bewilder'd loneliness reposing,
He dreams his ocean-dream :—

His dream of ocean-haunts and ocean-brightness,—
The rock, the wave, the foam,
The silent blue of heaven,—the sea-cloud's trail of whiteness,
His unforgotten home.

And he would fly, but cannot, for the shadows
Of night have barr'd his way;
How could he search a path across these woods and meadows
To his far sea-home's spray?

Dark miles of thicket, swamp, and moorland dreary,
Forbid his hopeless flight.
With plumage soil'd, eye dim, heart faint, and wing all weary,
He waits for sun and light.

And I in this far land a timid stranger,
Resting by time's lone stream,
Lie dreaming, hour by hour, beset with night and danger,
The Church's Patmos-dream.

The dream of home possess'd, and all home's gladness,
Beyond these unknown hills;
Of solace after earth's sore days of stranger-sadness,
Beside the eternal rills.

Life's exile past, all told its broken story;
Night, death, and evil gone;
This worse than Egypt-shame exchanged for Canaan's glory,
And the bright city won!

Come then, O Christ! earth's Monarch and Redeemer,
Thy glorious Eden bring;
Where I, even I, at last, no more a trembling dreamer,
Shall fold my heavy wing.

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## TO CORRESPONDENTS.

Several papers have been unavoidably postponed.

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## NOTICE.

*All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.*

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# THE QUARTERLY

# JOURNAL OF PROPHECY.

APRIL 1856.

## Art. I.—DR BROWN ON CHRIST'S SECOND COMING.

(*Continued from page* 39.)

"Having thus annihilated Christianity at Christ's coming, and all that will have been accomplished by it in the salvation of men, it was scarcely necessary that he should undertake to shew that the intercessions of Christ and the renewing influences of the Spirit will also cease at that epoch. He, however, makes that the subject of his next chapter.

"But I said that *the agencies of salvation* would cease at the same time; by which I mean the present work of Christ in the heavens, and the work of the Spirit as the fruit of it. The truth on this subject, which I shall now illustrate from Scripture, may be expressed as follows:

"*Proposition Fourth—The intercession of Christ and the work of the Spirit for saving purposes will cease at the second advent.*—(P. 116.)

"A theme that so intimately affects the extent of Christ's redemptive work, and the nature of the administration he is to exercise through his eternal reign, is surely no fit subject for dogmatism, or presumptuous speculation. If Mr Brown's proposition is false, it is a falsehood as great as the purposes of mercy are infinite which it contradicts, and as vast in its reach as the ages are illimitable through which that mercy is to extend. It ought not to be affirmed, therefore, without the most indisputable proof of its truth. What then does Mr Brown offer to sustain it? Not a particle of evidence;—not a



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solitary hint from the Scriptures that such an event is ever to take place;—not a word from which it can even be remotely deduced. He only alleges passages which teach that Christ at his ascension *entered on the work of intercession,* and sent the Spirit as the author of miraculous gifts, and renewer and sanctifier; and accordingly makes the fact that Christ *now* intercedes, and the Spirit *now* enlightens and regenerates, the ground of his assertion that the one will not intercede, and the other will not renew and sanctify after the second advent! In other words, he treats the fact that they now fill those offices as a proof that after that epoch they will not fill them!

"The passages he quotes in support of it are Heb. vii. 25, and ix. 12, 24–28.

"Instead, however, of indicating the discontinuance of Christ's intercessions at his return to the earth, Heb. vii. 25 teaches directly and specifically that they are to continue *for ever!* Mr Brown transcribes only the 25th verse, which declares, '*on the ground of Christ's everlasting and unchangeable priesthood,* that he is for ever to be able to save those coming unto God by him, *seeing he ever liveth to make intercession for them.*' *Εἰς τὸ παντελὲς,* rendered in the common version, to the uttermost, does not mean, as Mr Brown assumes, completely as to the necessities of those who are saved, but eternally as to Christ's ability to bestow salvation. The apostle's argument is, that as Christ is to live for ever and have a priesthood which is never to change; that is, is never to pass from his hands, sink into desuetude, or undergo any variation in its object, therefore he can for ever save those coming unto God by him. It is a perpetuity of his ability to save those coming to God whenever it may be—not who have *already* come, or shall at any specific period have come—that is thus affirmed of him, and on the ground of his everlasting life, unalterable priesthood, and perpetual ability to intercede. The perpetuity of his priesthood and intercessions is thus declared in the most explicit manner; that perpetuity is offered as a proof of the perpetuity of his power to save those coming to God for salvation; and that annunciation directly implies, that men are for ever to be coming to God to be saved by him, and are to enjoy his intercessions, and experience his redeeming power! The whole passage, most of which is omitted by Mr B., presents this great truth in the clearest light. 'The Lord sware and will not repent, *Thou art a priest* FOR EVER, after the order of Melchizedeck. They truly were many priests, because they were not suffered to continue by reason of death. *But this, because he continueth* EVER, *hath* AN

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UNCHANGEABLE PRIESTHOOD. *Wherefore*, also, he FOR EVER can save (τους ερχομενους) those coming to God by him, seeing he EVER LIVES TO MAKE INTERCESSION FOR THEM.' It thus presents a direct contradiction to the proposition Mr B. affects to found on it! Nor was he, as he clearly indicates, unaware of it; and yet, with that singular recklessness that marks the whole course of his discussion, he persists in maintaining his proposition, under the pretence that *he has nothing to do with the nature of Christ's intercession after his advent*, and that he has proved that for saving purposes it will cease at that epoch! The annals of heartlessness and hardihood in the perversion of the Word of God, exhibit few examples, we suspect, that transcend this. He says—

"Nor do I enter *into the questions that have been raised about* THE CONTINUANCE OF CHRIST'S INTERCESSION AND IN WHAT SENSE, after the whole church has been gathered and perfected [that is, on his theory, after Christ's second coming]. I WILL NOT BE DRAWN INTO SUCH MATTERS. The proposition *I have laid down* is, that Christ's intercession, *for saving purposes*,—by which I mean, *the inbringing of sinners, and the perfecting of saints*,—will cease at his second advent, and *this* I think I have established.- -(*Note*, p. 119.)

"But the very question at issue is, whether Christ's intercession is to continue after his second coming? Mr Brown's assumption that if it continues after that epoch, it is to be wholly changed in its nature and have a wholly different object, is altogether unwarranted, and in contradiction to its very design. There is not a hint in the Scriptures that his intercessions are made or are ever to be made for any other persons than for those who come to God in order to be saved by him, and therefore, antecedently to the completion of their salvation. The passage we have quoted, in exhibiting the perpetuity of his power to bestow salvation on those coming to be saved by him, no matter how remote the period may be, as resting on his living at every period to make intercession for them, indicates as clearly as an express affirmation could, that the object of his intercession for them is their salvation! The apostle, therefore, in teaching that his priesthood, intercession, and consequently his power to save, are to continue for ever, teaches that he is to intercede for ever for the salvation of men coming to be saved by him; and thence that the work of saving them is to continue for ever. Mr Brown's assertion that his intercession for saving purposes is to terminate at his advent, is not a demonstration of it; nor is his *fancy* that he has established that proposition a proof that he has. He offers nothing that yields it any colour of support. The sole ground from which he affects to deduce it, is the

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fact that Christ *now* intercedes in heaven; and apparently from the consideration that he *ascended to heaven*, when he commenced his intercession. It is from that alone, as far as we can judge, that he assumes that he will discontinue it when he *returns* from heaven. Quoting the expression,—'Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself, and unto them that look for him shall he appear the second time without sin unto salvation,'—he exclaims,

"*Here the two advents stand at the* TWO EXTREMITIES *of Christ's* MEDIATORIAL WORK, while the intercession stretches from one to the other, and occupies the whole intervening period. . . . Now as the second coming is here represented as *crowning the whole purpose of the first*, it is plain that the intercession, which is but a continued pleading upon the merit of his death, must be over for all saving purposes before he comes.—(Pp. 117, 118.)

"What a complication of astounding assertions! Who informed Mr Brown that Christ's *mediatorial work* is to be altogether confined between the two advents? He offers no pretence of a proof of it. Are not Christ's priesthood and intercession a part of his mediatorial work? Does Mr Brown mean seriously to deny that they are? Is his eagerness such to blot the revelation of Christ's premillennial advent from the Scriptures, that he is willing to incur the guilt of such a denial? Is he unaware that the act of intercession is itself an act of mediation; and that the office of intercessor and mediator is, as far as the former extends, the same? In what an inextricable labyrinth of error has he involved himself in his efforts to accomplish his object! He obviously assumes here, as in all his previous arguments, that any change in Christ's administration must necessarily involve a change of the whole, and thence an absolute termination of the work of redemption. But if his mediatorial office terminates with his coming, how is he then to appear to the salvation of those who look for him? How is he to raise them from the dead, present them to the Father to be adopted as sons, and reign over them for ever in his kingdom? How is he to gather and judge all the nations, and assign them their everlasting award? Are they no part of his mediatorial work? How is it that Mr B. is unable to see the contradiction which his assumption presents to the most indisputable and momentous of Christ's prerogatives and acts as mediator? He can no more assume that Christ's intercession is limited to the interval between the two advents, than he can that his official work as king is limited to that period. He is guilty of as flagrant a contravention of the teachings of the Scriptures, in

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limiting the mediatorial work of Christ to that interval, as he would be in limiting to it his union to our nature, his deity, or his existence. No doctrine is more indisputably taught in the Scriptures than that Christ's exaltation to the throne of the universe, and investiture with his peculiar kingly authority over this world, is founded entirely on his assumption of our nature and death on our behalf; and that he is for ever to exercise his regal and sacerdotal prerogatives in his character as the incarnate Redeemer. The reason given by the apostle for his exaltation and reception of a name that is above every name, that at his name every knee should bow of those in heaven, and on earth, and under the earth, and that every tongue should confess that he is Lord, to the glory of God the Father,—is, that 'he made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross' (Phil. ii. 6–11); and that the relation in which he is to 'sit at the right hand of God, far above all principality and power and might and dominion, and every name that is named, *not only in this age or dispensation, but also in that which is to come*, which is the age of his millennial reign on the earth, and that all things are put under his feet,—*is, that of the head of the church which is his body*' (Eph. i. 20–23.) In like manner the reason of the ascriptions to him by the living creatures, elders, angels, and the universe, of worthiness to take the book of God's purposes, and receive power, and riches, and wisdom, and strength and honour, and glory *for ever and ever*,—is that he is the Lamb that was slain, and has redeemed men to God by his blood (Rev. v. 9–14.) No representation, therefore, can be more unscriptural and derogatory to Christ, than Mr Brown's, that his mediatorial work is to terminate at his coming. It is equivalent to a representation, that he is then to be wholly divested of his regal and sacerdotal power, and his kingdom itself come to an end!

"His statement, that in the passage (Heb. ix. 28), 'unto them that look for him shall he appear the second time without sin unto salvation,' 'the second coming is represented as crowning the whole purpose of the first,' and as making it 'plain, that that intercession, which is but a continual pleading upon the merits of his death, must be over for all saving purposes, before he comes,' is in like manner altogether unauthorized. It only announces that he will then appear unto the salvation of those who have looked for him. It utters not a syllable respecting others. The fact that he will then complete the

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salvation of those of his people who have died, by raising them from the grave, and constituting them kings and priests in his kingdom, and that he will change those believers who are living from mortal to immortal, and free them from the curse; is no proof whatever, that he has no purposes of mercy towards others. Mr Brown might as well draw such an inference from any other act of the work of redemption. How is it that he cannot advance a step in his argument, except by sheer assumption, and the arbitrary ascription to the Word of God of meanings which it does not express? Yet he closes this wretched pretence of demonstration with the following announcement: 'If these observations are just, they go to settle the whole question. When the advent arrives, the intercession is done; and when the intercession is done, salvation is done.' Instead of this, the Spirit of truth announces that Christ will at every period of his eternal reign be able to save those coming to God by him, because he will for ever live to make intercession for them! Can there be any doubt which of these testimonies they will receive, who take the Word of God as their guide?

"Mr Brown proceeds to establish that part of his proposition which respects the influences of the Spirit, in the same unscriptural and lawless manner.

"The second branch of our proposition regarding the work of the Spirit, *must stand or fall with the first.* For as the mission of the Comforter is through the intercession of Christ, and the continual effusion of the Spirit results from the continual intercession of our High Priest, the second advent, if it bring the latter to a close, must be the terminating period of the former also.—(P. 120.)

"As then the first is wholly false, against the clearest teachings of the sacred word, and subversive of the throne and kingdom of Christ, the latter is equally false also. As it is indisputably certain that Christ's priesthood and intercession for men are to continue for ever, and are to be for their salvation, if the continuance of his intercession involves a continuance of the effusion of the Spirit, then the influences of the Spirit are not to terminate at the advent, but are to continue for ever. And Mr Brown offers nothing whatever from the Scriptures that is inconsistent with this. He alleges, indeed, nothing having any bearing whatever on his proposition. The first five texts which he quotes relate to the miraculous gifts of the Spirit conferred on the apostles and believers immediately after Christ's ascension, and utter nothing respecting a cessation of his saving influences at Christ's return to the earth. They are John vii. 38, 39; xiv. 16, 17, 26; xv. 26; xvi. 7,

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14; Acts ii. 33. Mr Brown can be guilty of no grosser violation of the laws of logic, or more unwarrantable perversion of the Word of God, than to attempt by such a process to substantiate his proposition. What a resistless demonstration it presents, that he finds nothing in the sacred volume to countenance his audacious theory? Those who are able to verify their views by legitimate means, do not feel it necessary to resort to such sophistry and misrepresentation for the purpose.

"He next alleges Tit. iii. 5, 6, which simply declares that God saves men by the renewing influences of the Spirit bestowed through the mediation of Christ. It utters nothing respecting a discontinuance of those influences at Christ's second coming. 'He saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour.' The mere fact that the Spirit conferred through him renewed and sanctified believers, is thus alleged by him as demonstrating that he will discontinue his renovating agency when Christ comes! Was there ever a more unpardonable misapplication of the Word of God? Is there anything that may not be proved or disproved by the Scriptures, if such an abuse of them is admissible? The only other passages which he quotes, are Rev. iii. 1, and v. 6, which simply exhibit Christ as having the seven Spirits of God; by which is doubtless meant the Spirit whose gifts are sevenfold. They present no intimation that he is not to have the Spirit also after his second coming.

"Such are the testimonies by which he affects to demonstrate that the Spirit's renovating and sanctifying work is to terminate at the Redeemer's advent. Are there any others in the Scriptures that refer in any form to the Spirit, that might not as well have been offered for the proof of it? Yet this pitiable attempt to wrench the Word of God to his purposes, is closed by the pretence that the proposition he has undertaken to establish, has nothing to do with the question whether the Spirit is to continue his agency, and the Saviour his intercessions, after the second advent. 'We have nothing here to do with the questions regarding the active agency of the Spirit, the exercise of intercession, and other mediatorial functions of Christ in the everlasting state.'—(P. 121.) But these are precisely the questions which he has affected to determine. He has represented in the most express and authoritative manner that 'Christ's mediatorial work' is wholly comprised between his two advents; and that his 'mediatorial power and presence,' to give efficacy to the ministry of the gospel, 'are to

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terminate at his second coming.' If that be true, he is not to have any 'mediatorial functions in the everlasting state.' How is it that after having uttered and laboured to establish this extraordinary assertion, he now ventures to claim that it has no relation to the question whether Christ is to exercise intercession and other mediatorial functions in the state that is to follow his advent? And what are we to think of his disclaimer respecting the agency of the Spirit after that epoch? He has affirmed and affected to prove that 'the work of the Spirit during the period when the saving of souls is going on,' is to terminate at that coming; he has asserted that 'the continued effusion of the Spirit results from the continual intercessions' of Christ; that those intercessions will cease with his second advent; and, consequently, that the effusion of the Spirit will then cease also; while with the fact before him that the intercessions of Christ are to continue for ever, and thence on his own theory, that the Spirit is for ever to continue his influences, he has offered no proof that Christ's intercessions are not to be of the same nature, and for the same object, nor that the influences of the Spirit are not to be of the same kind after as before that coming. How is it then that he affirms that he has not touched the question respecting their agencies after that period? Is he unable to comprehend the import of his propositions? Does he think it decorous in so momentous an inquiry to take for granted, not only without a shadow of proof, but against the clear teachings of the Scriptures, that there is to be a total difference between Christ's intercessions before and after his coming; and a total diversity also in the influences of the Spirit? Or is it his object in this pretence to appear to admit, what, though conscious that he contradicts in it the Word of God, he has positively denied? Whatever the solution may be, what more indisputable evidence can we have, at once, of the utter untenableness of his proposition, the deceptiveness of his argument, and the unreliableness of his asseverations?

"Had Mr Brown succeeded in proving that all who are ever to be saved, are to be saved before Christ's second advent, and that at that epoch the means of grace are to disappear, and his mediatorial work and the sanctifying influences of the Spirit to terminate, it would be apparent that the kingdom itself of Christ, in which the salvation of men takes place, is then, also, to cease, and that the form in which it now subsists is that in which it is to continue to the end. He proceeds, accordingly, in his next argument to endeavour to verify that conclusion under his fifth proposition, which is the following:—

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"Christ's proper kingdom is already in being; commencing formally on his ascension to the right hand of God, and continuing unchanged, both in character and form, until the final judgment.—(P. 130.)

"His treatment of this subject is marked by the same characteristics as his previous discussions: the total irrelevance or total misrepresentation of his proof texts, the assumption of the positions he is to demonstrate, the substitution of assertion in place of argument, and a haughty and scornful rejection or disregard of passages that contradict his views as having no reference to the subject. He commences by alleging passages to prove that Christ's kingdom is already in existence. The point at issue, however, is not whether his kingdom is now in being, but whether the form in which it now exists is the only form it is ever to bear; or whether it is hereafter to receive another that is to be far more glorious, efficient, and enduring. It does not follow from the fact that Christ's kingdom is now in being, that it is never to assume any other form, any more than it follows from the fact that God instituted a government over the race in Paradise, that that dispensation was never superseded by another; or the fact that he instituted the religion of animal sacrifices after the fall, proves that he could never appoint a different sacrifice and institute a different religion. Instead, the Scriptures teach that Christ's kingdom is to subsist in two forms: the first, that in which it was instituted at his ascension—the peculiarity of which is that he reigns in heaven, and exerts an administration under which the means of salvation are made efficacious to but a small portion of the race; his truth is left to struggle with its enemies, mankind are allowed under limited restraints and counteractive agencies to manifest their alienation in every possible shape, perverting his religion, rejecting its blessings, denying its truth, disregarding its sanctions, persecuting his people, instituting false worships, paying their homage to false gods and false saviours, and shewing, in every conceivable mode, that they are in truth such beings as they are contemplated in his redemptive work; and under which, on the other hand, those whom he sanctifies are put to a severe trial, and made to shew, by the most decisive tests, that they are truly changed, and have indubitably become his children: by which displays of the two great classes into which mankind are divided, all the facts on which the work of redemption is founded are verified, and a visible demonstration furnished to the universe of the reality of the grounds on which he is to assign rewards to those who live under this dispensation, and conduct the administration that is to follow.

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"But this method of administering his kingdom is to be superseded by another, in which, instead of reigning in heaven, he is to reign visibly on earth. At the period of its institution, he is to be invested with the dominion of the earth in a new relation, and is to come in the clouds, destroy the antichristian powers who now usurp his throne and pervert his religion, raise those who have died in the faith from the grave, invest them with regal and sacerdotal power, and give them to reign with him on the earth; change the believers who are living from mortal to immortality, and free them from all the forms of the curse brought on them by the fall of the first pair; banish Satan from the earth, that he may not delude the race; convert the Gentile nations; restore the Israelites to their national land, and reinstate them in their relation to God as his peculiar people; give new revelations for the instruction of the race; renew the earth in fruitfulness and beauty; and, in this altered form, reign and carry on the work of redemption through the vast circuit of ages denoted by the symbolical period of a thousand years. That the Scriptures, interpreted by the legitimate laws of language and symbols, represent that he is to exercise these two modes of administration; and that it is the last eminently and emphatically which they denominate his kingdom, is indisputable; and it is this which Mr Brown denies and attempts to disprove.

"When it is said that Christ's kingdom will continue *in its present form*, from the period of his ascension onwards until the final judgment,—what is meant is, that *its external administration will continue the same*, that its constitution, structure, organic form will remain unaltered, that no new economical arrangements or change of *dispensation* will be introduced from the commencement to the close of its earthly career.—(P. 132.)

"What now must Mr Brown demonstrate, in order to verify his proposition? Not simply, that Christ is now exalted to the throne of the universe, and conducting the work of redemption. That is not the question at issue; nor has it any relation to it whatever. That Christ now reigns in heaven, no one denies. That he is now saving mankind, no one disputes. Yet, Mr B. throughout his long and pompous argument, merely alleges passages that announce the fact that Christ *now* reigns; and saves men! Not a word is produced that shews that he is not hereafter to descend and reign on the earth, and over men in the body; raise the dead to reign with him, change the living saints to immortal, convert the nations to obedience, and rule them in grace and peace through the period denoted by the millennium. The whole point in debate is, in his usual manner, assumed and asserted without a shadow of evidence. He

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takes no notice whatever of the passages which treat of Christ's reign on the earth, and the peculiarities of his kingdom in the form it is then to assume! He utters not a syllable to shew that there are no predictions in the Scriptures that he is to exercise such an administration! This will be seen from his proof texts. The first which he offers is the following:—

"David, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh, he would raise the Messiah to sit on his throne, foreseeing, he spake of the resurrection of Christ that his soul should not be left in hades, nor his flesh see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being exalted at the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he himself said, the Lord said unto my Lord, sit thou at my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly that God has made that same Jesus both Lord and Christ.—(Acts ii. 29–36.)

"Here is a mere announcement, that David knowing that of his posterity the Messiah was to be born to sit on his throne, had spoken prophetically of his resurrection from the dead, and that God had accordingly raised Jesus from the dead, and that being exalted at God's right hand, and having received the promised Spirit, by whose power the miracles just witnessed were wrought, he was assuredly both Lord and Messiah. There is neither an assertion nor implication that Christ is for ever to reign in heaven, or is never to establish his throne on the earth. It is perfectly consistent with it, therefore, that he should descend, and here exercise the sovereignty *του κοσμου*—of the world, during his millennial sway.

"Mr Brown, however, contends and asserts with more than his usual impatience and dogmatism, that it exhibits Christ as actually seated *on the throne of David*, and he makes it, under that pretence, the ground of the inference that it is the only throne he is ever to occupy. Among the disqualifications which Mr B. reveals on almost every page of his work for the task he has undertaken, one of the most obvious is the want of a critical acquaintance with the original language of the New Testament. He is, if not essentially ignorant, at least altogether regardless of its peculiar usage. Not a solitary instance occurs in the course of his volume, of a careful analysis of a proof text, and clear and demonstrative evolution of its philological meaning. Instead, the mere occurrence in a passage in the English version of *the name* or *term* which denotes the principal subject of his proposition, no matter what the exegetical meaning of the expression is, is usually the reason of his employing it as a proof. Of this we have already pointed out several examples. Thus, to prove a completeness

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of the *number* of the church, he uses expressions that denote a completeness of its *character*. To demonstrate that Christ's intercessions are to cease, he employs passages which exhibit him *as interceding* and *as for ever to intercede*. To shew that the influences of the Spirit are to be discontinued, he alleges predictions and promises *of the gift of his influences*; the *words*, unblameable, intercede, spirit, irrespective of their connexion, being the sole media of his argument; while the affirmations themselves in which they occur, though presenting a direct confutation of his constructions, are overlooked by him, or set at defiance. His exposition of the passage under consideration is an example of this method of proving his proposition. He says :—

"Here it is stated as explicitly as words could do it, that the promise to David of Messiah's succession to his throne *has received* its intended accomplishment; that God HAS raised up Christ to *sit upon that throne in the resurrection and exaltation of Jesus* as the fruit of David's loins, to the right hand of power, and that his first exercise of regal authority from *the throne of* ISRAEL, was to send down the Spirit, as had that day been done.

"Premillennialists scout the notion of Christ's now sitting on David's throne, and ask a great many questions as to the points of analogy between the throne on which sat the humble son of Jesse, in the midst of his subjects in Palestine, and the celestial seat of the Redeemer's present power. *One is pained at the flippancy with which these questions are sometimes put, and the gross principles on which the point is decided.* In whatever *sense* the seat of Christ's present rule is termed *David's throne*, the *fact* I venture to say is *indisputable*. THAT CHRIST IS NOW ON DAVID'S THRONE is as clearly affirmed by Peter in this sermon, as words could do it. Let any one read his words again, and see if it be possible to make anything else out of them.—(Pp. 138, 139.)

"Mr Brown is led into this extraordinary error by assuming that in the expression in the common version, 'he would *raise up* Christ to sit on his throne,' the verb translated 'raised up' denotes, as it does in the expression 'God hath raised up Jesus,' *his resurrection from the dead*; and it is on that that he builds his conclusion that the throne to which Christ was then exalted, was the throne of David! No more inexcusable mistake, however, could have been made. Though the verb in the original is the same, the meaning in the two cases is shewn by the connexion to be wholly different. In the last only it signifies his resurrection from the dead; in the former it denotes his *birth*. There is no fact more indisputable than that, in Hebrew usage, the phrase *ἐκ καρποῦ τῆς ὀσφύος ἀυτοῦ τὸ κατά σάρκα αναστησειν*, means simply, to rise, or be born of his posterity. The oath to David, accordingly, was an oath that the Messiah should, as a man, be born of his posterity, to sit on his throne. The verb is used in the same sense both in the Sep-

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tuagint of the original promise to David—*αναστησει σπερμα* —where the use of *σπερμα*, seed, determines the meaning; and in Matt. xxii. 24, 'His brother shall marry his wife, *αναστησει σπερμα, and raise seed* to his brother.' Would Mr B. maintain that the object of the second marriage was, that offspring—of which there was none in existence—might *be raised from the dead* to the deceased brother? Such a construction would be an exact parallel to the false sense he puts on the oath to David, and makes the ground of his confident assertion that the throne to which Christ was exalted at his resurrection from the dead, is the throne of David! We do not flatter ourselves that this exposure of his error will for a moment disconcert him, or detract in the least from his self-confidence or dogmatism. He obviously has not the nature that is requisite to appreciate the discredit of such a blunder. We cannot but hope, however, that it may impress those who have inconsiderately commended him as able and reliable, with the indiscretion of giving their sanction to so superficial and inaccurate an author.

"As there is no reference in the oath to David to the resurrection from the dead, there is no ground in it for the assumption that the throne to which Christ was exalted on his ascent to heaven, is the throne of David. Mr Brown's assertion that that is affirmed in the passage is, accordingly, altogether gratuitous. It does not follow from the promise that the Messiah is to sit on David's throne, that the throne of the Almighty, to which he ascended after his resurrection, is the throne of that prince.

"The supposition, moreover, that the throne of God in heaven is David's throne, is obnoxious to insuperable objections on theological grounds. David, as the apostle testifies in this passage, has not ascended to heaven. He is not the monarch of the universe. He has none of the prerogatives of God. But to represent the throne on which Christ now reigns as his throne, is to ascribe to him the incommunicable rights and prerogatives of Jehovah, and exhibit him as the monarch of the universe, and the object to all creatures of worship—a deification of him far more lofty and blasphemous than that which is involved in the ascription of God's prerogatives to the wild beast, which is in the Apocalypse exhibited as equivalent to a worship; or in the usurpation of the divine rights by the man of sin, which is treated as a self-deification. *They* claim the throne and rights of God only in *this world.* Mr Brown ascribes to David the throne and prerogatives of Jehovah as the ruler of *the universe.* It is in direct contra-

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diction also to Paul's representation that the throne to which Christ is exalted in heaven, is '*far above all principality, and power, and might, and dominion,* and every name that is named not only in this age, but also in that which is to come.' (Eph. i. 21.) It cannot be the throne of Israel, therefore; for that is one of the powers and names that is named in this age. Such is the discreditable issue of his first argument.

" His next proof text, still more inapt, merely announces that Christ shall sit and rule upon his throne, and shall be a priest upon his throne. It presents no indication whatever that it is to be the throne of the universe, or that it is not to be on the earth. ' Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord, and he shall bear the glory, and he shall sit and rule upon his throne, and he shall be a priest upon his throne, and the council of peace shall be between them both.' (Zech. vi. 12, 13.) Here is clearly nothing but the fact that Christ is to sit and rule on his throne, and be a prince on his throne, that Mr Brown can make the ground of the inference that the throne on which he now sits is the throne of David. There is no affirmation to that effect. There is no intimation that the throne referred to, on which he is to sit, is at the right hand of the Majesty on high. Mr B., accordingly, in his usual manner, takes for granted the point he was to prove. That construction is, moreover, forbidden by the consideration that the throne promised to the Messiah as the descendant of David, was not the throne of the universe, but the throne of Israel. The Branch, is the title of Christ as the offshoot of the root of Jesse. The throne on which it was promised he should sit as David's heir, was David's throne, which was on earth, not the throne of Jehovah in heaven. If the throne to which this prophecy refers, then, is David's throne, as it doubtless is, it is a throne on earth and in Jerusalem, not the throne of the Majesty on high, to which Christ ascended after his resurrection. It is truly unfortunate that Mr B. is not able to see the incongruity of ascribing the throne of Jehovah to a creature that needs redemption; that he regards it as an offensive 'flippancy' to ask how such a deification of a human being, stained with guilt, is not, like all other ascriptions of God's throne and prerogatives to creatures a violation of his rights, and a detraction from his sanctity.

" His next quotation is equally irrelevant to his purpose. It does not even exhibit Christ as seated on his throne; but

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merely as standing in front of the throne of the Father, within the circle of the elders. 'And I beheld, and lo! εν μεσῷ, before the throne and the living creatures, and εν μεσῷ, before the elders—that is, between the throne and the elders—stood a Lamb, as it had been slain.'—Rev. v. 6. Is there any proof in this visionary spectacle that Christ is not to reign on the earth? Is there any other inference that Mr B. might not with equal propriety employ it to sustain? In what other way could he more decisively indicate the utter hopelessness of his attempts, than that he resorts to such expedients to demonstrate his proposition! He exults over it, however, as a most decisive confirmation of his views. He finds in it the word *throne,* which is used in the promise to David, and in his usual way assumes from that fact, that the passage presents the requisite proof of the proposition which he professes to establish by it! 'One is' disgusted 'with the flippancy' with which he thus begs what he affects to prove.

"The passage he next offers is still less to his purpose. He says:—

"That the Redeemer himself identifies his present sway with *the Davidical Rule,* is clear from the following words of his epistle to the church of Philadelphia:—

"'These things saith he that is holy, he that is true, HE THAT HATH THE KEY OF DAVID, *he that openeth and no man shutteth, and shutteth and no man openeth:* I know thy works: Behold, I have set before thee an open door, and no man can shut it: Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out.'—Rev. iii. 7, 8, 12.

"These words are evidently taken from Isaiah xxii. 22, where the Lord tells Shebna, 'who was over the house,' but had, by his base intromission, brought the royal house to the brink of ruin, that he would call his servant Eliakim, and would clothe him with his robe, and strengthen him with his girdle, and would *commit the government into his hands.* And he added, THE KEY OF THE HOUSE OF DAVID WILL I LAY UPON HIS SHOULDER: SO HE SHALL OPEN AND NONE SHALL SHUT, AND HE SHALL SHUT AND NONE SHALL OPEN. When Christ, therefore, claims to have the key of David's house, so as to open and shut it at will, his meaning clearly is, that he has that antitypical authority in David's house which Eliakim's robe, girdle, and key, faintly shadowed forth; that he is *now* exercising this power of 'the key' as he did to the Philadelphian church, when in opposition to a party 'calling themselves Jews when they were not, but did lie,' and who had denied the claim of those faithful Philadelphians to a church-standing, he says, 'Behold, I have set before you an open door, and no man can shut it.' But if Christ is now using 'the key of the house of David' in his administration of the church, then *that house of David*—as Christ is ruler in it at least—*can be none other than the church of the Living God, under the Redeemer's regal administration.*—(Pp. 143, 144.)

"This is, perhaps, the most plausible argument in the whole series he offers to sustain his propositions. That it is altogether fallacious, however, and that the passage, on the supposition

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that it is genuine, confutes instead of sustaining his conclusion, will soon appear.

"There are strong reasons to believe that *του Δαβιδ* is a false reading substituted for *του ἁδου*, or *θανατου καί ἁδου*. Four manuscripts are mentioned by Griesbach as reading *ἁδου* in place of *του Δαβίδ*. There are variations also in the reading of *κλειν*, some manuscripts having *κλειδα*. It is not improbable that the resembling text of Isaiah having been placed at first in the margin as a parallel, *του Δαβιδ* was, by accident or design, substituted by a transcriber for *του ἁδου*, or *θανατου καί ἁδου*. That there is an error in the text, is indicated by the article prefixed to *Δαβιδ*. Had *Δαβιδ* been originally used, the article would have been omitted, as may be seen from chap. v. 5, xxii. 16, and the usage generally of the New Testament.

"This is confirmed by the consideration that all the characteristics and prerogatives of Christ enumerated at the commencement of the other letter to the churches, are taken from the attributes, offices, and symbols ascribed to him in the vision of the first chapter. Thus the first, 'he that holdeth the seven stars and walketh in the midst of the seven golden candlesticks,' is drawn from chap. i. 13, 16; the second, 'the first and the last, who was dead and is alive,' from i. 17, 18; the third, 'he that hath a sharp sword with two edges,' from i. 16; the fourth, 'the Son of God who hath his eyes like a flame of fire, and his feet like fine brass,' from i. 14, 15; the fifth, 'he that hath the seven Spirits of God, and the seven stars,' from i. 4, 16; and the seventh, 'the Amen, the faithful and true Witness, the head of the creation of God,' from i. 5, 8. If the key of David, then, is the true reading, this is the only characteristic or badge that is not taken from the description in the first chapter; and, on the other hand, if *ἁδου*, or *θανατου καί ἁδου*, be not the true reading, that is the only characteristic given of him in the first chapter, that is not repeated in the letters to the churches. As it is one of his most peculiar and important prerogatives, it seems altogether unlikely that it would have been overlooked in such an enumeration of his attributes and offices as the ruler and judge of men.

"And, finally, that *Δαβιδ* is not the true reading, is indicated by the consideration that the key of David *was not a badge of David himself, nor of royalty*, but instead of *the chamberlain or steward of his palace*, as is seen from Isaiah xxii. 15–22, from which *του Δαβιδ* was, doubtless, introduced into this passage. To suppose it was here used as a badge of Christ,

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is to suppose that he exhibited himself as a subordinate of the monarch of Israel, and of a very unauthoritative rank, instead of the monarch himself; as a mere steward of his household, in whom his subjects at large had little interest, instead of the Lord of the world of the dead, which is one of his most peculiar and essential prerogatives, and of the utmost interest to all his subjects. This alone is a sufficient proof that the received reading is erroneous. There is no characteristic of the Apocalypse more conspicuous than the perfect harmony of all its delineations of Christ, with the dignity and grandeur of his attributes and acts as the King of kings and Lord of lords, the Almighty monarch and judge of the world. It is characteristic also of all the other Scriptures. If this passage was, as originally written, an exception, it is the only one, not only in the Apocalypse, but in the Bible.

"Should it be thought, however, that this present reading should be retained, and taken as the true text, the consideration last mentioned, nevertheless, confutes the construction placed on it by Mr Brown, and overturns his argument from it. As the key of David was not a badge of David himself, nor of the regal office, nor the house of David the Israelitish nation, but simply his palace or residence; his palace cannot, as Mr Brown assumes, denote the church, nor can the possession of the key signify the government of the church. Whatever the badge may, in fact, denote, it cannot indicate any prerogative or agency of Christ as King, administering the government of the church at large. A subordinate station cannot represent one that is supreme; a limited office cannot denote one that is universal; the control of the property and menials of a palace cannot represent the moral administration of the church of all nations and all ages.

"Indisputably mistaken, however, as Mr Brown's application of the passage is, he yet proceeds, on the ground of his construction of it, to allege Isaiah ix. 8, in which it is predicted that the government shall be upon Christ's shoulder, and shall increase upon the throne of David, as proving that that throne is his throne in heaven.

"In this view of Christ's having 'the key of the house of David laid upon his shoulder,' can it for a moment be doubted that we have the true and only sense of that sublime prophecy of him by Isaiah, . . . . 'and THE GOVERNMENT SHALL BE UPON HIS SHOULDER' as the supreme *ruler of the church?* And *if* this be the sense, it determines the meaning of 'the throne of David' in the next verse beyond all question.

"'Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase



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of his government and peace there shall be no end, UPON THE THRONE OF DAVID AND UPON HIS KINGDOM to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts shall perform this.'

"In understanding this of the administration of Jesus in the church—in the *sovereignty* and the *grace* of it, the *righteousness*, the *progress*, and the *perpetuity* of it—we would appeal to the reader whether we have not given a sense equally sound and soul-satisfying, which a patient comparison of Scripture with Scripture will only the more confirm, and in which the heart can repose with evergrowing contentment.—(P. 144.)

"This is the style in which Mr Brown often concludes his arguments. Having assumed the whole point he effects to establish, he then *appeals to his reader* whether he has not given a satisfactory exposition of his proof text, and amply demonstrated his position! What a convenient method of reaching 'a sound and soul-satisfying' conclusion! As, however, the key of David was not a badge of David himself but of an officer of his household, it cannot denote Christ's possession of regal authority; and cannot, therefore, be an equivalent to the prediction that the government shall be upon his shoulder. That ground of regarding the throne on which Christ now reigns as the throne of David, being thus altogether mistaken, Mr B. has nothing to sustain him but the fact, that the government of Christ, which the passage foreshews is to increase for ever, is to be exercised upon the throne of David, and over his kingdom. But that renders it indisputable that it is a throne on earth, and in Jerusalem, not the throne of the universe in heaven. David's throne was a throne in Judea, not the throne of God in the heavens. His kingdom was the kingdom of Israel in Palestine, not the kingdom Christ now sways, which embraces all worlds and all beings. There is no law of language by which the passage can have the extraordinary meaning Mr B. ascribes to it. The expression, 'of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever,' is strictly literal. No figure whatever occurs in it. Mr Brown cannot prove or furnish the faintest probability that the throne of David means the throne of the Almighty in heaven, unless he can produce a passage of Scripture that specifically affirms it. But he can allege no such passage, nor anything approaching it. The proposition is an infinite solecism, and confutes itself. It is in fact an ascription of the rights and prerogatives of Jehovah to David, and is in effect a deification of him.

"As the passage is thus strictly literal, instead of sup-

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porting, it confutes Mr Brown's whole scheme. Were it taught in no other passage, this would place it beyond debate that Christ is yet to reign on the earth, and over the kingdom of Israel. He has not hitherto exercised a government on David's throne and over his kingdom. The government which the prediction ascribes to him, is, therefore, still future. As the throne is a real throne, Christ must be personally present to reign on it; and as David's kingdom is a real kingdom, and its subjects real subjects and Israelites, they must be Israelites, and in the body, over whom Christ is to reign. The subjects of David's kingdom were not disembodied spirits, nor risen saints. They were Israelites in the earthly body. As his government is to increase for ever, they are for ever to continue, and in the body, to be his subjects. The time from which the increase of his government and peace is to commence, is the time of its institution, which is yet future. If Mr Brown is aware of any law of language by which any other sense can be ascribed to the prediction, let him produce it.

"He next alleges Acts iii. 13–15, in which Christ is denominated the prince or author of life, and is declared to have been raised from the dead and glorified by the Father 'The God of our fathers hath glorified his Son Jesus. . . . Ye denied the holy one and the just, and killed the Prince of life whom God hath raised from the dead, whereof we are witnesses.' Is there any other passage that he might not as well have quoted to prove that Christ's throne in heaven is the throne of David, and that the administration he is now exercising is to continue to the final judgment? Christ's resurrection and exaltation surely do not demonstrate that the throne of the Majesty on High is the throne of David. That he is ὁ αρχηγος της ζωῆς—the chief, or author of life, that is, the restorer of the life forfeited at the fall, by the resurrection of the dead and the change of the living, is certainly no proof that he is not to change his present administration, under which death still passes upon all, and introduce another, which he is to conduct in person, on the earth. Were ever such means before employed to prove such a proposition?

"His next proof-text, happily, has a direct relation to the subject, and presents an unanswerable confutation of his whole doctrine.

"'Repent ye therefore, and be converted in order to the blotting out of your sins, when times of refreshing shall come from the presence of the Lord; and he shall send to you the preordained Messiah, Jesus, whom the heavens must receive, until the times of the restitution of all of which God has spoken by the mouth of all the prophets from the beginning.'—Acts iii. 19–21.

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"Whether we understand the restitution here meant, of a *moral* or a *physical* restitution, or *both*, considered as the burden of all Old Testament prophecy, and requiring complete accomplishment ere Christ can come—the words of the apostle are clearly subversive of *a millennial state after Christ comes.*—(Pp. 147, 148.)

"There is thus, in the passage he cites, an express announcement that there is to be a limit to Christ's continuance in the heavens, and that he is again to be sent to the Israelites; and that the time of his coming is to be the time of the restitution of all which God has foretold by all the prophets from the commencement of their national history. What then is the restitution of all that God has foretold by the prophets? The answer is, the restoration of the Israelites to their covenant relation as God's people, the deliverance of the sanctified from death and mortality the penalty of sin, and the earth from the curse of barrenness and disorder; and God's visible manifestation of himself to men. This is apparent from the import of *αποκαταστασις*, translated restitution, which literally denotes *a restoration to a former state.* It is not a conversion of the Gentiles therefore, for that would not be a restoration to a former condition. It is a return of the Israelites to their national land, and re-adoption as God's people; a restoration of the holy dead to life, and of living believers to the immortality forfeited by the first pair; a renovation of the earth from the curse to which it was subjected by their apostasy; and the visible manifestation of God to the race, and communication to them of his will;—as these several events are predicted by the prophets to be contemporaneous, and parts of the great system of measures that is to distinguish that new administration of the world. All these will be a restitution of what had existed before; and had been set aside by the revolt first of the first pair, and subsequently of the Israelites. The first of these especially is predicted by Moses, Deut. xxx.; 2 Sam. vii. 10; David, Ps. ii.; Isaiah lxvi. 18–24; Jeremiah xxx. 1–22; Ezekiel xxvi.; Daniel xii.; Hosea iii. 4–15; Joel iii.; Amos ix. 11; Micah iv.; Zeph. iii.; Zech. x.–xiv.; Malachi iii. 1–6; and the others by several of them, especially Isaiah and Ezekiel.

"The millennium is, accordingly, to follow this restitution, not to precede it. The conversion of the nations, and the reign of righteousness and peace are everywhere exhibited as contemporaneous with, and following the restoration of the Israelites, not as preceding it. It is in the last days, when the Lord's house is established on the top of the mountains, that all the Gentiles are to flow unto it, the word of the Lord is to go forth from Jerusalem, and the nations are to beat their swords into

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ploughshares, and their spears into pruning-hooks, and learn war no more. (Isaiah ii.) It is when Christ begins to judge the weak in righteousness, to do justice to the meek of the earth, to slay the wicked with the breath of his lips,—which is to be at his coming—and to set his hand to gather the remnant of his people from their dispersion; that the earth is to be filled with the knowledge of the Lord, as the waters cover the sea, and the wolf is to dwell with the lamb, and the leopard lie down with the kid. (Isaiah xi.)

"That the apostle had a special reference to the restoration is indicated by his appeal to the prophets who had uttered predictions and promises that had a direct relation to them. Thus the promise recorded by Moses, which he first quotes, was made expressly to the Israelites. 'For Moses truly said unto *the fathers:* A prophet shall the Lord your God raise unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people.' As this is alleged to confirm his announcement of a mission of Christ and a restitution that were then future, it implies that Christ is personally to reveal himself to the Israelites, and give them new revelations of his will. He adds: 'Yea, and all the prophets from Samuel'—who announced the oath of God to David, that the throne and kingdom of his offspring should be established for ever, and the final and everlasting settlement of the Israelites in their land (2 Sam. vii. 7–16), 'and those that follow after as many as have spoken, have likewise foretold these days,'—of restitution. 'Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.' This indicates both that the Israelites are, as God's covenant people, to be the special subjects of the restitution; and that the time at which it is to take place, is to be the time when all nations are to become partakers of salvation.

"That Christ's coming is to be at the commencement of the times of this restitution, not, as Mr B. represents, at its close, is taught most explicitly in the passage itself. His continuance in heaven is to terminate at the commencement of the times of the restitution. The heavens must retain him *until* the times of the restitution. No language can be more specific, or more effectually contravene Mr Brown's representation, that it requires the '*complete accomplishment ere Christ can come,*' 'of all Old Testament prophecy.' He might as well claim that Christ's command to the apostles to tarry at Jerusalem

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εως *till* they were endowed with power from on high, was a command to continue there till the period of their possessing that power had expired; and that his statement that the inhabitants of the ancient world eat and drank, married and were given in marriage, *αχρι until* Noah entered into the ark, and the flood came and destroyed them all, is a statement that they eat and drank, married and were betrothed, until the period of the flood had wholly passed. What beautiful exemplifications of his perspicacity as a critic, and reliableness as a logician! The passage thus teaches in the most express and emphatic manner, that Christ's continuance in the heavens is to terminate at the commencement of the times of restitution; that that restitution is to include as one of its conspicuous elements the restoration of the Israelites; and is to be followed by their everlasting occupation of their national country; and that it is to be contemporaneous with the other great events assigned by the prophets to the same period, the resurrection of the holy dead, the change of living believers to immortal, the conversion of the Gentiles, the renovation of the earth, and the gift to the race of new revelations.

"He next offers Acts iv. 25–28, in which Ps. ii. 1, 2, is applied by the apostles to the conspiracy of Pilate, the Gentiles, and the people of Israel against Christ at his trial and crucifixion; and avers that they apply *the whole Psalm* 'beyond all contradiction,' to Christ's *present sovereignty and rule in the heavens.* As usual, however, he is altogether mistaken.

"Why do nations rage, and the people imagine vain things? the kings of the earth set themselves, and rulers consult together against Jehovah, and against his anointed. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done.

"The proposition Mr Brown attempts to prove by this passage is not only that Christ's kingdom is already in being, but that it is to continue 'unchanged both in character and form till the last judgment;' that 'its administration,' 'constitution,' and 'structure,' will remain unaltered; and that 'no new economical arrangements or change of *dispensation* will be introduced from the commencement to the close of its earthly career.' What proof of it, however, is there here? The apostles merely quote that part of the Psalm which exhibits the nations as raging and the kings and rulers as taking counsel against Christ. They do not represent any of its other predictions as already accomplished, such as the inauguration of Christ as king on the hill of Zion, the gift to him

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of the Gentile nations as his inheritance, and the uttermost parts of the earth as his possession, and his breaking them in pieces with an iron rod, and dashing them as a potter's vessel. There is no intimation that the raging of the nations, and the conspiracies of the kings and rulers against Christ, had terminated, or was speedily to terminate. For aught that is foreshewn in the Psalm, they were to continue as they in fact *have* for ages. The apostles indeed shew that they contemplated their continuance; for they prayed, not that Christ would immediately interpose, and crush his foes by his resistless power, but that he would grant them,—notwithstanding the opposition of the rulers—to speak his word with boldness, and verify it by signs and wonders. The inauguration of Christ as king of Zion, and the gift to him of the Gentiles universally as his inheritance, are exhibited as taking place after the nations had raged, and the kings and rulers conspired against him; and for aught that appears in the prediction, they might be at the distance of ages. Neither the passage therefore quoted by the apostles, nor the other part of the Psalm, presents the slightest proof that the administration instituted by Christ on his ascension, is to continue unchanged to the end of his kingdom. Instead, it expressly declares that after the nations have raged and conspired against him, and attempted to free themselves from his dominion, and while they are continuing the attempt, God is to announce to them in his wrath, that he has constituted his king on Zion his holy hill, and is to declare the decree by which he is to have dominion over all nations, and is to dash them to pieces as a potter's vessel; and the period of that inauguration and investiture with the dominion of the earth, and punishment of the nations, is expressly assigned in the vision, Dan. vii. 9–14, to the time of the judgment and destruction of the antichristian rulers of the fourth monarchy, which is yet future. His reception of the sovereignty of the earth is assigned also in the Apocalypse to the times of the seventh trumpet, when he is to descend from heaven with the armies of the saints, and destroy the wild beast and false prophet. Such is the result of his attempt to verify his theory by that passage.

"He next alleges a text that is altogether irrelevant to his proposition; as it simply announces that God has exalted Christ as a Chief and Saviour. 'The God of our fathers raised Jesus, whom ye put to death, hanging on a tree. Him hath God exalted at his right hand a Prince and Saviour, to give repentance and remission of sins.'—Acts v. 30, 31. What proof is there here that Christ is to continue his present

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mode of administration to the last judgment? Mr Brown manifestly regards the exaltation of Christ to the right hand of the Majesty on high, as a demonstration that he is for ever to reign there; which is directly taking for granted the point he affects to prove.

"He founds his last and most confident argument on a class of passages which teach that Christ is to reign at the right hand of God, till his foes are made his footstool. The first are:

"Ps. cx. 1—'Jehovah said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool;' and Acts ii. 34, 35, in which that is quoted.

"Heb. x. 11, 12—'This man after he had offered one sacrifice for sins, sat down in continuance at the right hand of God, from thenceforth expecting till his enemies be made his footstool.'

"1 Cor. xv. 24-26—'Afterward, the last band [shall rise from the dead], when he shall deliver the sovereignty to God even the Father, when he *shall have put down* ALL *rule, and* ALL *authority and power;* for he must reign till he has put ALL *enemies under his feet.*'

"These passages afford abundant materials for settling the whole question of Christ's kingdom.—(Pp. 152, 153.)

"He assumes, accordingly, that they shew, 'beyond all contradiction,' that he is to reign in heaven, till *all* his enemies are subdued, and he delivers to the Father the sovereignty he exercises during that reign. As usual, however, he is wholly in error. In the first place, he omits to notice the distinction between Christ's foes, who are mentioned, Psalm cx. 1, Acts ii. 34, 35, Heb. x. 11, 12, and *all* enemies, whoever they are, *exercising rule, authority, and power*, mentioned 1 Cor. xv. 24–26. Who, then, are the foes and enemies designated in the former? They are undoubtedly human beings solely, the nations, peoples, kings, and rulers, enumerated Ps. ii., who rage, take counsel against him, and endeavour to free themselves from his dominion. This is indicated in Psalm cx. The verse that follows the command, 'Sit thou at my right hand, till I make thy foes thy footstool,' exhibits him as to rule at Jerusalem, and among his enemies; and represents these enemies, like those of Psalm ii., as Gentile nations and kings.

"'The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord will send the rod of thy strength—the rod of chastisement—*out of Zion;* rule thou in the midst of thine enemies. Thy people—the Israelites—are free-will offerings in the day of thy power, in the beauties of holiness; from the womb of the morning thou hast the dew of thy youth;'—that is, they are voluntarily to submit to his sceptre at the opening of his millennial reign, not to be subdued, like his Gentile enemies, by avenging judgments. 'The Lord hath sworn and will not repent. Thou art a priest for ever after the order of Melchisedek. The Lord at thy right hand shall strike through *kings* in the day of his wrath. He shall judge

**among *the nations;* he shall fill with dead bodies; he shall wound the *head*—the chiefs—over many countries.' (Ver. 1-6.)**

"These are human beings exclusively, and the antichristian powers, undoubtedly, who are to be destroyed at his coming, and whose destruction is exhibited, Dan. vii. 9–14, as immediately preceding his investiture with the dominion of the earth, and the institution of the kingdom of the saints—and, also, Zechariah xiv., Joel iii., and Rev. xix. The conquest, however, of these enemies will not necessarily involve the subjection of all his foes. Who, then, are his other enemies who are to be put under his feet at the resurrection of the last band of the dead? We have the answer, Rev. xx. They are the nations who are to be excited to revolt after Satan's release at the end of the thousand years; the unholy dead, who are then to be raised and judged; Satan himself, who is then to be consigned to eternal punishment; and finally, death, the last enemy, which is then to be abolished. The fact, therefore, that Christ is to reign in heaven till the time of the destruction of the usurping kings and hostile nations, who oppose the institution of his kingdom on the earth, is no proof whatever that he is not to descend to the earth and reign in person over that kingdom, during the thousand years which are to precede the destruction of the other class of his foes.

"In the next place, the exaltation of Christ at the right hand of the Majesty on high, denotes in reality, not a mere local exaltation or elevation to heaven, but rather his investiture with the sovereignty of the universe, or supreme power in heaven and on earth. Thus, his being set by the Father at his own right hand, 'in the heavenly places,' is described by Paul as his being exalted 'far above all principality and power, and might and dominion, and every name that is named, not only in this age, but in that which is to come' (Eph. i. 20, 21); and as the gift to him of 'a name that is above every name, that at the name of Jesus every knee should bow, of those in heaven, and those on earth, and those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father' (Phil. ii. 9–11), and that supreme authority over the whole empire of the Almighty, he is to exercise from the times of the restitution of things to the epoch of his delivery of the sovereignty to the Father, as well as during his continuance in heaven. *He is accordingly exhibited in the Apocalypse, in the vision of the new Jerusalem, in which God is to dwell with men during the millennium, as exercising his authority at the right hand of the Father.* Thus 'the Lord God Almighty

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and the Lamb are the temple' of the New Jerusalem (Rev. xxi. 22); 'The throne of God and the Lamb are to be in it,' and its 'pure river of water of life,' is to proceed 'out of the throne of God and the Lamb' (Rev. xxii. 1, 2.) And finally, in harmony with this, the delivery of the kingdom or sovereignty to the Father, which is to take place after the resurrection of the last band of the dead, and subjection of *all* his enemies, is the surrendering to the Father of that supreme authority over the whole universe of creatures, in distinction from his dominion over this world. This is indicated by the fact that the dominion with which he is to be invested at his second coming, over all people, nations, and languages, is to be an everlasting dominion that shall not pass away, and his kingdom that which shall not be destroyed (Dan. vii. 14.) As his dominion over this world is never to be relinquished, and the only other dominion with which he is invested is the sovereignty of other worlds, it is clear that the sovereignty he is to restore to the Father after the judgment of the last band raised from the dead, is the sovereignty of other worlds. 'These passages,' thus, in truth, 'afford abundant materials for settling the whole question of Christ's kingdom;' but they settle it by confuting Mr Brown's proposition, and establishing the great fact which he alleges them to overthrow.

"Such is the mode in which Mr Brown treats the question respecting the future kingdom of Christ, in regard to which there is a greater number of predictions, and a more ample revelation to guide the inquirer than on any other he discusses; yet not one of the passages which shew that he is to return from heaven and reign on the earth has he noticed, with the exception of Acts iii. 19–21, Isaiah ix. 6, 7, and Zech. vi. 12–17, which he totally misrepresents. Instead of seeking, by an exact interpretation of the chief texts that relate to the subject, to ascertain what it is that God has revealed respecting it, he employs himself in endeavouring to establish the monstrous solecism that the throne of Jehovah in the heavens is the throne of David; perverts the whole series of passages which he alleges to verify it; and then uses it, as though it were demonstrated, to set aside the numerous indisputable teachings of the Sacred Word which it contradicts. Would such a course be likely to be taken by a fair inquirer in the advocacy of a demonstrable truth? Does it not rather indicate a mind warped from impartiality, enthralled by the power of a false idea, and resolved to sustain it at all hazards?"

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## Art. II.—ABRAHAM AND HIS ANCESTRY.

In the previous verses of this chapter,* God has been shewing us the first manifestations of the evil, after the flood. We have seen how soon it struck root again in the earth, as if no infliction of judgment could extirpate it or hinder its upspringing. Babel was its seat; and from that centre did it soon spread abroad, threatening to fill the earth with iniquity.

God must step in. It is time for him to work, for men are making void his law. But how shall he do so? By a second deluge? No; that would not avail to shew sin under a *new* aspect, as God meant to do. God never repeats himself; but each act, each step, each word, differs from all preceding ones. Each judgment differs from its predecessor. Each dealing with the race of men differs from its predecessor. There is no mere repetition either of judgments or of blessings on the part of God. He moves on in his all-wise purposes, exhibiting his own character under new aspects,—man's character in new shades,—and sin's exceeding sinfulness in ever deepening hatefulness.

Accordingly, when sin began once more to overspread the earth, he proceeds to deal with it in a new way; and to unfold new and special features of his character as the God of grace, and as the God of righteousness. A new purpose now came forth into manifestation,—a purpose which has ever since been running its course, and which is not yet completed. That purpose was to select an individual,—and out of that individual to raise up a nation, which through successive ages should be his depositaries of truth and witnesses of his character. The individual chosen was Abram; out of the very midst of that land where idolatry was fast springing up, and from that people who were departing so rapidly from the true God.

It is of this chosen witness and this chosen nation that God immediately proceeds to speak. But before doing so, he traces out his genealogy.† Just as, in the Gospel of Matthew, before telling us the particulars of the birth of Jesus, he goes back upon his ancestry; so here, before naming Abram, he traces the genealogy in which his name was contained.

* See Genesis xi. 10, and onwards.

† The first nine verses of this chapter may be looked upon as a sort of parenthesis. In mentioning Peleg, Moses had been led to speak of the division of the earth and its causes; now he returns to the genealogy.

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Shem was his forefather. God passed by Japheth and Ham in his mysterious sovereignty—not choosing their descendants as his special witnesses, nor any of their families as the special ancestors of Messiah. It is Shem that is the fountain-head of that history which God, in his Scriptures, is to trace out for our learning. It is from him that the small but clear bright stream is to take its rise, which, flowing, like Jordan, through the world's dead salt sea, yet preserves its freshness and purity to the last. From the day of Shem till the great day of the Lord, yet to be revealed, this silver thread of history—the history of the Church, may be traced unbroken.

It is not uninteresting to notice the meaning of the name of this great father of the Church's line,—the father of Abraham, the father of David, the head of the woman's seed, of whom, as concerning the flesh, Christ came. It signifies fame or renown; being the same word as that used in such passages as these, " The *fame* of David went out into all lands;" "I will raise up unto them a plant of *renown*."

The genealogy now proceeds, one name following another, and each by successive steps leading to the fulfilment of the great original promise, respecting the woman's seed, and bringing us nearer to the day of Christ. These names are the milestones on the way to Bethlehem—the sign-posts by which we may trace, from among ten thousand other paths, the one true road by which God was conducting the promised seed from the garden of Eden to the manger of the city of David. In this view and connexion each name has a meaning and an interest far beyond itself. To be able to say of Shem, or Arphaxad, or Salah, or Eber, or Peleg, Out of these loins Messiah sprung, is surely to attach to them an importance and a sacredness such as belongs to no other name, even though in themselves they are much the same as other men. To the men, indeed, belongs nothing of worship or reverence; but just as it was said to Mary, " Blessed art thou among women," so to Shem and his descendants in Messiah's line belongs this same kind of blessedness and honour. Yes, it is no slight matter to say of any one, as Paul did of his own nation, " Of whom as concerning the flesh Christ came, who is over all God blessed for ever."

Not that these men were all saints,—they might or they might not be so, for no mention is made of their character. Some of the kings of Judah, from whom Messiah came, were ungodly; so, perhaps, might some of these be. Their belonging to the line of Messiah's ancestry did not insure salvation to any of them. They might transmit the mighty blessing to

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posterity, and yet be unblest by it themselves. They might have the eminence of standing conspicuously in Christ's pedigree, and yet be unwritten in the Lamb's book of life. Ah! what will privileges do—what will outward nearness to Christ do—what will even seeing him face to face, as Judas did, for years together, do for you? All are not Israel that are of Israel. All are not sons of God, nor heirs of the kingdom, who call themselves by his holy name.

And what in the day of judgment must be the feelings ot some of these ancestors of Christ, who had no part in himself, and are therefore condemned by the Judge, and hear from him only the "Depart, ye cursed!" Will he not feel amazed, and say, "What! I condemned!—I who was one of Messiah's ancestors!—I whose name is enrolled by God in the great genealogies of the woman's seed! Impossible!" And will he not, if you can suppose such a case, remonstrate with the Judge—"What! condemn me! There must be some mistake. I am no son of Ham, or of Canaan, or of Nimrod, nor even of Japheth or Gomer. I am of the line of Shem, one of Messiah's ancestors. From me, as concerning the flesh, Christ has come; surely I cannot be a castaway." Nevertheless, will the Judge's answer be, inasmuch as thou didst not truly belong to Him whose progenitor thou wert, but wert merely in name connected with Him, thou must go into condemnation. So will it be with thousands amongst ourselves, who are trusting to a mere name. They call themselves Christians; they say, I believe in Christ; but that is all. They are none of his.

It is well to notice this also, that God has told us so little about these ancestors of Christ. He has told us more about Nimrod, his enemy, than about all these sons of Shem, up to Abraham. By this he has shewn us that we are not to lay too much stress upon the piety of these men through whom Christ came, as if the perfection of Christ and of his Word depended upon their personal godliness. It is true that it was in the line of Messiah's ancestors that true religion was to be found—it was on the banks of this stream, as it wound onward from Eden to Bethlehem, that the flowers of heaven were to be seen growing. Still, we are not to lay such stress on *this* as to suppose that there would be some flaw in Messiah's claims or character, were not each of his forefathers a man of God. No; none of these things could interrupt the sacred line, or break the chain along which God conducted the promise to its fulfilment. He was not less truly or less perfectly the Holy One, because some of his ancestors may be now lifting up their voice in torment in that hell out of which he came to

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deliver. He was not less able to save to the uttermost those that came unto God by him, because some of those out of whose loins he sprang are not saved but lost for ever.

Nay, and do not these things which seem like flaws only shew us the more how truly he was a very man,—the man Christ Jesus, bone of our bone, and flesh of our flesh? His nature was not angelic, it was human,—thoroughly human, in soul and in body;—he was a true and real son of Adam, a son of Shem, a son of Abraham, a son of David. Our very nature he took, in everything but sin. Hence that remarkable expression of the apostle, "God sent his own Son in the likeness of sinful flesh."

How eagerly must these early saints—for such we believe most of them to have been—have looked forward to the day of Christ, as they saw generation after generation passing away! They cherished the original promise, for even the idolatries into which the nations fell shewed how deeply that promise was enshrined in their thoughts and in their schemes; they held fast the original revelation of a Deliverer, and looked for his appearing. They knew not when he was to arise, nor of what precise family, for these had not yet been revealed; but they knew that he was to be a man, and they knew that he was really coming, though deferred hope might at times almost make their hearts sick. With their eye upon the ancient promise, they watched for the appearing of Messiah. He was their hope, their joy, their all; and on the sacrificial work which he was to do they rested their weary souls, amid fightings without and fears within. They saw his day afar off, and were glad. They saw himself, though dimly, and confessed that they were strangers and pilgrims on the earth. Nor did they wait in vain. He came at length,—in the fulness of time,—made of a woman,—a very man,—just the very Deliverer that had been promised from the beginning,—the woman's seed, the man with the bruised heel.

So let us wait in patient faith for his second and more glorious advent. He will not tarry. To them that look for him shall he appear the second time without sin unto salvation.

Towards the close of the ancestral list which this chapter gives us, we come upon the one name, for the sake of whom the whole series was given, viz., Abram (ver. 26.) One or two brief statements are here made respecting him, which, as an introduction to his fuller history, we here gather together. It is of some importance to do so, for here we have the first unfolding of God's new purpose, the first insight into his new

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line of dealings with our race, and with that earth on which they dwelt. That new purpose of God has special reference to an individual nation and a particular spot of earth. Abram's descendants form the nation, and the land of Canaan is the territory. No doubt it is a purpose in whose ultimate developments the whole race and the whole earth were to be blest. But, in the first place, it was not the whole race that was included in the purpose, but the selected nation only. "You only have I known," said God—(Amos iii. 2.) It was not the whole earth, but one special locality—Canaan. In fixing on the father of this nation, and in selecting this locality, God acted in pure and absolute sovereignty. It was not the land of Canaan that chose itself to be the land of blessing; and it was not Abram that chose himself to be the father of the blessed nation and the friend of God. It was not the land of Canaan that of its own will resolved to cast out the Amorites, the Perizzites, the Hivites, and the Jebusites, and so put itself into a condition in which God could bless it and choose it for his own. So it was not Abram that of his own power and will resolved to shake off the idolatries of Chaldea, and so, by becoming a believing man, put himself into a state in which God could choose to make him his friend; it was God's purpose from eternity, that Abram should be the ancestor of Messiah, the father of the faithful, and the head of the Jewish nation. From all eternity God's choice had rested on Abram, and he purposed to make him what he became, he purposed to draw him out of his idolatry in his own time, he purposed to make him a believing man, and the pattern of believing men. It was not Abram's faith, either seen or foreseen, that first attracted the eye of God, and made God begin to think, "This man will do to be the head of a great nation; this man, who has believed so well of his own accord, will make an excellent father of the faithful, and a friend for myself." It was God, in the execution of his eternal purpose, that approached Abram, as he lay in the very mire of his idolatry and the darkness of his unbelief, and, by the forthputting of his omnipotence, made him a believing man. He passed by many of Abram's kindred, and left them in their vanities. He chose *him*, but he did not choose *them*. And who are we that we should call him partial for such a procedure? Had Lot a right to upbraid him with partiality, and say, Why didst thou not choose me to be Messiah's ancestor,—art thou not a respecter of persons? Had Nachor and Haran, Abram's brothers, a right to challenge God for not choosing them, and to say to him, Thou art a partial God; thou art a respecter of persons; we were as good

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as Abram; why was he honoured, and we left unhonoured; why didst thou appear to him, and not to us; why didst thou make of him a great nation, and not of us; why didst thou give the birthright to him, and not to us; why didst thou bestow the promises on him, and not on us; why didst thou make him the heir of Canaan, and pass over us? What answer could be given to such upbraidings but this, "Am not I Jehovah? Am not I the sovereign of the universe? Shall earth's kings choose, by their own undisputed will, who are to be their courtiers, and shall not I be allowed to do so? Have *any* of you a *right* to my favour? Have you not all utterly forfeited it? And if, out of the millions of the forfeited, I choose to raise some to the rank of sons and heirs, who art thou that thou shouldest find fault with me for partiality? Where none had any right to be chosen, is it not right and just that I should choose whom I will?—or, suppose that I do not exercise my choice, that I, in order to hush all murmurings, abstain from forming any plans or purposes,—suppose that I leave these things altogether to your choice; will that improve matters—will that give you a better chance of being saved? Is your power of choice in such an excellent state of repair since the fall, that you think that if left without my interfering hand it would turn to good, and that, upon the whole, you have a better chance of being saved if you were left to choose me than if I were left to choose you? Is your power of choice quite unimpaired and free? Is it in a better state than was Adam's, which, even when it was perfect, turned to evil and not to good? Would your being left to the freedom of your own will make you better able or more likely to return to God,—or would it land you anywhere save in an eternal hell? Am I to be counted a partial God, because I left Satan and Beelzebub to fall, while I kept Gabriel and Michael from falling? Am I to be counted a partial God because I took Enoch to walk with me on earth, and then translated him alone to my heaven above, passing by multitudes of others? Am I to be counted a partial God because I chose Noah to be the head of the new world, passing by others; because I chose *Shem* to be the head of Messiah's stock, passing by Ham and Japheth? Am I to be counted a partial God because I chose Israel to be my nation, and gave them a land of fruitful fields, and sent them my Bible, and reared my temple in the midst of them, and gave them prophets, and, last of all, raised up out of them Messiah himself, while I passed by Egypt, and Chaldea, and Persia, and Greece, and Rome, leaving them in total gloom, without a Bible, without an altar, without a temple, without a prophet,

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when I could have given them all these, and when they deserved these *just as much* as did Israel? Am I to be counted a partial God because I choose to make Britain a land of light, and leave China a realm of darkness?—because, when seeing the whole race of men utterly prostrate and perishing, I resolved to lay hold of some, and say, These shall be saved, while I leave others to the *freedom of their own will*, that it may be seen what that will of theirs will do for them?"

Yes, this is the true state of things. God's choosing Abram to be a believing man, threw no hindrance in the way of all in Ur of the Chaldees from believing at the same time. It left them precisely as it found them. It left them with all that freedom of will of which men boast; if they had that freedom before, it did not rob them of it. If their believing powers were all right before, it did not injure them, so that they might be used at pleasure. It simply said, There must be no such uncertainty about Abram; him I have chosen, and him I will save; I will not leave him to his own power of good, which I know to be nothing. I will lay my hand upon him, I will appear to him as the God of glory, I will leave him no choice, I will turn his will from evil to good, so that he shall follow me as truly as he is now following these idols.

If any one objects to God's being the sovereign chooser of the persons of those who are to stand before his throne, we have nothing further to say but to sum up in these words of the apostle,—"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

Thus, keeping our eye on Abram as one of the most noted instances of divine sovereignty, not merely as a sinner saved by grace, but as one on whom God's sovereign choice had rested from eternity—"predestinated according to the purpose of Him who worketh all things after the counsel of his own will" (Eph. i. 11), let us now look at some of the points in his person and family which are briefly brought before us in these verses, by way of introduction to his history as the friend of God, and the father, not only of Israel, but of the faithful in all nations.

1. *His father.* His name was *Terah.* He belonged to a people which was departing more and more from the fear and worship of the true God. Of him and his kindred Joshua says, "They served other gods" (Josh. xxiv. 2). He had grown old in his idolatry ere he was called, with his sons, to



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the knowledge of Jehovah. He had sons in his old age, in Ur of the Chaldees, and with them he left that land when God called Abram. He died in Haran, not having seen the promised land, yet, having believed God, he had come out from his own country, and was on his way to the land which his children were to inherit.

2. *His own name*—Abram, which means "mighty father." When this name was given we know not. Whether at his birth or at his calling out, we are not informed. But in either case it was ordered of God that by it his future history might be in some measure signified; and when it was changed into Abraham, as afterwards it was, that history became still more significantly denoted by it. A "mighty father!" How true a name for him who was raised by God to such an eminence of honour, not only among his own people, but even among other nations of the earth!

3. *His age.* It is evident from a comparison of dates that he was not the first-born. Nature gave him no title to the birthright. But what nature did not, that the sovereign will of God did. Here, as elsewhere, many times, nature was set aside—natural pre-eminence was not made the ground of spiritual blessing, that it might be seen that the regulating power was not the choice or desert of man, but the sovereign will of God. And here was that fulfilled which was afterwards spoken of his offspring, "The elder shall serve the younger."

4. *His original abode.* It was in Ur of the Chaldees that he was born. Not amid light, and true religion, and the fear of God. Darkness covered the land, and gross darkness the people. There was nothing in the place of his abode to recommend him to God. It was asked respecting Nazareth, in after years, Can any good thing come out of Nazareth? As truly might it be asked, Can any good thing come out of Ur of the Chaldees? Some of the descendants of Shem had settled there; but instead of their being light there, in the midst of the children of Ham, they were themselves losing the light they had. It is out of such places as this that God is still calling his own. He is calling them out of Popish France, and in hundreds they come forth at his call. He is calling them out of long-benighted Italy, and in Florence alone they come forth by thousands at his call. He is calling them in China, and there a whole empire is shaken as with an earthquake as they obey the call. And even so is he calling his own out of a world that lieth in wickedness, in our own enlightened land, and they obey. One in this family, and another in that: one in this village, and another in that. They come forth at his

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almighty call; they leave all for Christ. They take up their cross and follow him. They become strangers and pilgrims on the earth.

5. *His religion.* He worshipped other gods,—as we find stated in the passage of Joshua already referred to. These gods were probably the heavenly bodies,—the earliest objects of worship, and the form of idolatry for which Chaldea was specially noted. Into such false worship Abram's kindred had lapsed, like others round them; and it was in this sad condition of apostasy from the true God, the God of Noah, and the God of Shem, and the God of Eber, that the hand of Jehovah found him when it drew him out of the horrible pit and out of the miry clay. It was thus when he knew not God that God knew him; when he was not seeking God, that God was found of him. A specimen of the condition in which God finds the soul that his grace delivers! An idolater—a worshipper of an unknown god.

6. *His departure from his native land.* The particulars of this we shall immediately see. Here the departure is merely mentioned. God had appeared to him and revealed himself as the living God. God had laid on him his command to depart. It was no question about which there could be hesitation. He must either reject Jehovah, or he must leave the land of his idolatry. He believed Jehovah, he obeyed, and so he departed, leaving home and friends behind him, and becoming a stranger upon earth. Is it not thus that God lays his commands upon us still? Arise and depart, for this is not your rest! He speaks in a way which admits of no hesitation and leaves no alternative. Come out and be ye separate, and touch not the unclean thing. The voice of God speaking to sinners leaves them no ground either for delay or hesitation. You must quit that world! You must break ties; you must bid many a farewell; you must turn your back on country and kindred; you must become strangers here. This is God's clear, explicit, unambiguous message. It is at your peril if you refuse or hesitate. You cannot, dare not, linger on the world's plains, and in the midst of the world's idolatry. You must fly,—and fly instantly,—for the command of Jehovah is upon you.

7. *His unknown destination.* God told him to leave, but at first he did not tell him to what country he was to proceed; so that he went out not knowing whither he went. He knew that Jehovah was leading him; he knew that there was a country in store for him; but more than this he knew not, so that his going out was a matter of simple faith in God. No

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sign was given—no miracle was wrought—no vision of the land was spread before him. He had nothing to lean on but the bare word of Jehovah. On that word he rested; and with it as his confidence he turned his back upon Chaldea, and set his face to the unknown land to which God had promised to conduct him. In one sense, too, the land which God is calling us to is unknown. Eye hath not seen it. It is a glorious land, an incorruptible inheritance, but all we know of it is from God himself. And trusting him for it, we set out, leaving the world behind us, content to be pilgrims until he shall see meet to end our wanderings, and introduce us to the everlasting rest. And surely even an unknown land,—if we have God's word for its certainty and its excellence,—is enough to allure us onward—enough to make us rejoice in hope, though compassed about with the evils and the hardships of a hostile country and uncongenial clime.

8. *The midway sojourn.* Chaldea was left for ever. Return to it was not for a moment to be thought of. A retracing of footsteps was to be treated as an impossibility. But still the land of promise was not reached at once. There was to be an intermediate place of abode, viz., Haran. Here for a little they were permitted to rest. Beyond the scenes and sounds of Chaldean idolatry, they were allowed to sit down for a little as on a midway eminence to survey what they had left and what they were hastening to. Now it was that they had opportunity to have returned, as the apostle speaks, if they had been so minded. But it was here to be seen that they did not repent of the step they had taken. They had not come out in haste, or under excitement, or without counting the cost. And now, at this resting-place of Haran, it was to be seen how resolved they were to press forward,—and how they had seen no cause to regret their journey. This halting-place was not to them a place of looking-back, as afterwards in the case of Lot's wife,—it was a place in which the deliberateness of their choice was more solemnly and explicitly attested. And does each day confirm us in our choice of the better country? Have we ever repented of our leaving Chaldea? Have we decided to return? Or is it not the case that the progressive experience of our journeying makes us feel more and more how wise, and safe, and blessed was our departure out of a present evil world?

9. *Abram's company.* His father, Terah, his nephew, Lot, with their wives—these, and probably others of their kindred, went out also. God, in calling Abram, did not call him alone. He called him, and the rest followed. His conversion was

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blest for the conversion of his relatives. And yet, though *first* called, yet Abram, as a son, yields to Terah, and it is under Terah as their head and guide that they set out. How frequently do we see God acting thus! In converting one member, he converts the whole family. The blessing enters the house by one; but it does not rest there, it spreads through the household. And yet it does not alter the position of the members to each other. It does not disturb family order. It does not set the first converted at the head of the household; it leaves him in his old place, and the father is the father still, the elder brother is the elder brother still.

10. *The trial of faith.* Sarah was barren. Of what use was the land to Abram if he had no seed? How could he be the depositary of the promise regarding the woman's seed if he had not even one son or daughter? Did it not look as if God were mocking him? Yet Abram hoped against hope, and staggered not through unbelief, taking God at his word, and being quite sure that not even Sarah's barrenness would hinder the fulfilment of the promise. Are we thus taking God at his word, in spite of difficulties, not doubting that he will perform all that he has promised?

11. *The grave in Haran.* Terah died in Haran. Like Moses, he was not permitted to enter the land, nay, not even to see it. To him the land had been purely a thing of faith. He had left Chaldea for it, but he is not permitted to behold it. By his dying in Haran it was seen that the promise of the land was not to *him,* but to Abram. He dies in Haran, and it is Abram that passes on to the land. He dies in Haran, yet his flesh rested in hope. He died as one who was expecting resurrection, and who knew that the blessings which he and his kindred were to inherit were resurrection blessings—blessings all connected with that God who was the God, not of the dead, but of the living. He died in Haran, and there, in that midway country, he left a testimony to the faithfulness of God. His grave was the grave of a believing man—a man who had left all for the promise of Messiah and his glory—a man whose portion was Jehovah, and whose lot was cast with the saints, that with them he might live, and that with them he might die.

Is this our faith? Is this our hope? Will our graves be testimonies to Jehovah's faithfulness, and declarations of our hope in a coming resurrection? And is this to be the inscription on them, should we die before the Lord come, "As for me, I will behold thy face in righteousness; when I awake, I shall be satisfied with thy likeness"?

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## Art. III.—NOTES ON THE TABERNACLE.

The typical lessons in the Bible present two aspects, which we do well to bear in mind in our study of its precious contents.

One set of types illustrates the leading features of Redemption,—the deliverance from the bondage of corruption—from the power and dominion of sin, into the glorious liberty of the children of God—the breaking of the oppressors by sore judgments—opening the prison doors to them that are bound—and bringing liberty to the captives, by the strong hand and stretched-out arm of Jehovah. Another set of types serves to illustrate how this new position is to be maintained—how the new man in Christ has to be strengthened and upheld, fed and nourished day by day continually, in fellowship with the Father, and with his Son Jesus Christ our Lord.

Of the first-mentioned types let us take a specimen.

The long-suffering of God waited for the long period of one hundred and twenty years in the days of Noah, a preacher of righteousness; but none believed. God would; but man would not, and perished. Now, in Noah in the ark, lifted as it were from one world into another,—from a scene of wretchedness, sin, and misery, into a scene of quietude and rest,—almost *alone* with God, we have a picture or type presented to us of salvation by the power and grace of God, a translation from the kingdom of darkness into the kingdom of God's dear Son—all old things passed away, and all things become new.

Let us take another example from this class of types—the Passover. Instituted on the deliverance of the children of Israel from the iron oppression of Egypt, it was celebrated, by God's appointment, on the fourteenth day of the seventh month. This month Abib was then changed into the first month, even as, on the occasion of the glorious resurrection of Christ, the seventh day, or Sabbath, was changed into the first day of the week. And here notice a remarkable link between the type of the Ark of Noah and this type of the Passover. The Passover-day, when the lamb was slain, was the fourteenth day of the seventh month, on which day Christ, our Passover, was sacrificed for us. Three days later, the seventeenth day of the month, was consequently the date of the resurrection of Christ. Now, if we turn to Gen. viii. 4, we read, "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." Thus these types are linked together,

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and both, with death and resurrection, even with the death and resurrection of Christ, the alone ground of a sinner's justification in the sight of God. But to return.

On that fearful night when the destroying angel passed through Egypt, and slew the firstborn of every family—on that night much to be remembered—the Passover lamb was slain, and its blood sprinkled on the lintels and the two side-posts of every house, thus surrounding every doorway with blood. Mark the use of this sprinkled blood. It was not for Israel to look at, for it was outside the door, but at midnight the destroying angel is sent forth on his deadly errand, and *One* goes with him who has pledged his word for the safety of the firstborn of Israel—"When *I* see the blood, I will pass over you." Death was reckoned to have entered there already; therefore the Lord passed over, or passed between, being himself the defence and shield of Israel. While the agonising wail of Egypt's bereaved families pierces the silence of midnight, Israel are safe and free. Clad and sandalled, with staff in hand, they wait the command to go forth. Ere morning dawned they have left the house of bondage and their iron-hearted taskmasters. Such was the type of redemption by blood, by the blood of the Lamb of God. What a mighty deliverance, by a mighty deliverer! What a beginning of months! What a night, much to be remembered! What a date in Israel's history! What a name gotten by the Lord of hosts! His right hand and his holy arm hath gotten him the victory. Redemption is completed—the oppressor is broken—Israel is saved. "It is the Lord's Passover." It is Israel's feast, yet ours too from generation to generation, typical of His triumph who wrencheth the sinner from the grasp of the devil, and lets the oppressed go free; whose blood is so precious that it purchased redemption, and brought upon sin, righteousness,—upon death, life,—and upon the grave, resurrection. Oh! will it not be meet for ever that the song of the redeemed shall have for its first note, "Worthy is the Lamb that was slain;" and for its harmonious second, "Thou hast redeemed us by thy blood!"

We said that there were other types which serve to shew how a saint is sustained after he has been born again, or how the Church in the wilderness is preserved and nourished, cleansed and sustained in fellowship with God. For a specimen of these, we refer to the tabernacle commanded of God to be set up in the wilderness for this high and holy end, that he might dwell among them, and be their God.

How many words there are in the New Testament of which

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we either had never known the meaning, or had known them very imperfectly, save from their connexion with the tabernacle; such as, *acceptance, altar, anointing, atonement, blood-sprinkling, building of God, cleansing, courts of God's house, fitly-framed together, high priest, habitation of God, house of God, incense, mercy-seat, offering, priest, propitiation, sacrifice, sanctuary, service, washing;* and many more besides. The tabernacle is, therefore, highly worthy of our consideration. God, who in six days created the heavens and the earth, perhaps employed forty days in exhibiting to Moses the patterns of the tabernacle, the shadow of heavenly things. One chapter is employed to describe the creation of the world, whereas more than fifty are filled with descriptions of the tabernacle and its services.

Let us turn then to Exod. xxv. 1–9. Mark here the Lord's request to bring to him an offering of a certain kind—gold, silver, brass, &c. Observe the condition attached to every portion of this offering, and without which it would not have been taken—"of every man that giveth it willingly with his heart." The Lord then, as now, loved a cheerful giver; and everything that was so eminently to typify Christ, the unspeakable gift of God, must have the sweet savour of a willing offering—yea, given "willingly with the heart." Mark again, ver. 8, the wondrous purpose of all this—"Let them make me a sanctuary, that I may dwell among them." What a high—what a holy use! All these materials were for the construction of a house for the Lord—a sanctuary wherein he would dwell!

Can this be the same glorious Lord who had so lately before appeared on Mount Sinai in such awful majesty? (Exod. xix. 16–19.) Yes, indeed, it is the same Lord. He willeth to dwell in very deed with man upon the earth; his delights are with the sons of men—yea, he hath proved this to the very letter. He hath taken our very nature in our very world, and stood in our very room and stead. Such an idea, that God—who filleth heaven and earth with his presence—should yet dwell in a curtained tent or tabernacle with man upon the earth, could not have entered the imagination of either man or angel. Yet such is the *fact;* and on this marvellous and undoubted fact is based the glorious gospel of the grace of God. Mark again, ver. 9, "According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." (See also v. 40, xxvi. 30, xxvii. 8; Acts vii. 44; Heb. viii. 5.) Why is the Lord so jealous over this pattern of the house to

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be made for him? Because it must shadow forth the excellencies of Christ, therefore every minute particular must have attention, and the faithfulness of Moses in all his house depends on his strictly following the pattern.

In Hebrews, ch. ix., the tabernacle is called, ver. 9, "a figure for the time then present;" ver. 23, "the patterns of things in the heavens;" ver. 24, "the figures of the true." Thus we learn that the tabernacle was a type of Christ and his Church, therefore every particular regarding it was and is most important. It was a shadow; and what is required to constitute a shadow?—a light and a substance. Thus, God, who is light, did cast on the earth the shadow of his beloved Son in his blessed relationship and offices; the shadow, indeed, of realities,—the veiled glory of our Lord and his Church,—that we might learn and know him as the Life-eternal.

When Israel encamped in the wilderness, they did so in the form of a square; and as the camp contained 603,550 able-bodied men (Numb. i. 46), besides women and children, the number of all the tribes together would likely be upwards of two millions. This must have occupied a large area, say about three miles square. In the centre of this great square stood the tabernacle of God. In shape it was an oblong square, its height was ten cubits, its breadth ten cubits, and its length thirty cubits. It was formed into two apartments, by a vail which separated the holy from the most holy place. The holiest of all occupied a third of the tabernacle, being ten cubits each way, its length and breadth and height being equal. This reminds us of the description of New Jerusalem in Rev. xxi. 16.

This tent or tabernacle was surrounded by a large area or outer court, 100 cubits by 50, enclosed by curtains hung on 60 pillars. This area was called "the court of the Lord's house," so often referred to, and specially in the book of Psalms (lxv. 4, lxxxiv. 2, xcii. 13, xcvi. 8, c. 4, cxvi. 19, cxxxv. 2.)

Let us consider briefly the principal features of it.

I. The Door.—The door was placed due east, and was guarded by the tribe of Judah, and the tents of Moses and Aaron. This door was always open, night and day. Its curtains were of the same material as the door of the tabernacle and the vail. The always open door will suggest to us readily both the large welcome in the gospel to the returning sinners, and also Him who says, "I am the door;" "by me if any man enter in, he shall be saved" (John x. 9.)

Let us mark here with joyful gratitude and praise that we

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are not invited to come to God *for* a Saviour, but *by* a Saviour already provided—by God's open door, which is Christ: for "through him we have access by one Spirit unto the Father" (Eph. ii. 18.)

II. THE BRAZEN ALTAR.—We now enter the court of the tabernacle, and the first object that stands before us is the great brazen altar, on which the offerings and sacrifices were offered. This altar typified the Lord Jesus Christ (Heb. xiii. 10.) It was the place of blessing (Lev. ix. 22), and it was the place of acceptance (Isa. lvi. 7.)

Fire burned continually on it, and there the sacrifices were consumed—typical, no doubt, of the wrath of God seizing the victim, that was dealt with in the room and stead of the sinner (Lev. vi. 13), as the fire was from God (Lev. ix. 24.) It was called the altar of burnt-offering, because on it was presented, morning and evening, the lamb as the daily burnt-offering—so significant of the one great Atonement by the finished work of Christ, inasmuch as this daily lamb was wholly consumed to ashes, the token of acceptance (Ps. xx. 3) and the ashes were then to be removed to a clean place (Lev. iv. 12.) Even so, after the crucifixion, the body of Jesus was laid in the clean place, the new tomb, "where never man before was laid" (Luke xxiii. 53.)

Standing by this altar, what a vast field for contemplation presents itself. If our New Testament tells us, without shedding of blood there is no forgiveness, here is blood-shedding abundantly, and the way of immediate forgiveness shewn out many times every day. For here there was no uncertain sound—no perplexing doubts—no misty, vague dealing with a sin-sick soul. Observe how certain and sure the forgiveness—not because of anything either about priest or offerer, but solely because of the vast value of that blood by which a far-off sinner is brought nigh—the sweet savour of which God smelled in that offering presented and accepted in the room and stead of the guilty (Lev. iv., xx., xxvi., xxxi., xxxv., vers. 10, 16, 18, &c.) Thus we have here, as in the cross of Christ, the meeting-place with God — the place of communion, under covert of atoning blood — God and the sinful soul meeting together in blessed fellowship! Of what vast importance is it that we learn the lesson of the brazen altar—blood and forgiveness—justification—the way of pardon—the way of a sinner's acceptance through Christ—the new birth—the new life—the much forgiveness, which produces the much love —the lesson of substitution—the Just One for the unjust—the

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Innocent One for the guilty—grace abounding to the chief of sinners!

The sacrifices connected with the brazen altar were many and various—such as the *Burnt-offering, Meat-offering, Peace-offering, Sin-offering, Trespass-offering,* and *Consecration-offerings,*—all pointing to and having their fulfilment in Christ. All were beautifully adapted to the wilderness-worship, to sustain the soul in communion with God, for by significant lessons connected with these varied offerings, we now know somewhat of the "all things" pertaining to life and godliness which are so freely given us in Christ.

When an Israelite brought his burnt-offering or his trespass-offering to the priest, he brought it to the door of the tabernacle of the congregation, close by this altar; he then laid his hand on the head of the victim, confessed who he was and what he had done,—thus typically transferring the guilt to the animal. The life of the victim was then forfeited, in accordance with the sentence, "The soul that sinneth it shall die." The priest did all the rest—sprinkled the blood—made atonement—washed the sacrifice, and put it in order upon the altar, and finally brought to the waiting worshipper the gracious assurance that the sin whereof he had been guilty was forgiven, thus sending the man home to his tent in peace, a forgiven sinner! Even so now, let us learn to stand by the cross of Christ—looking by faith on the vast value of the blood of atonement—our meeting-place with God—and realise that he, our once crucified but now risen Lord Jesus, does all for us!

III. The Laver.—Passing from the brazen altar, we next come to the brazen laver which stood between the brazen altar and the tabernacle. It was made of brass got from the polished brazen mirrors of the Hebrew women. It is worthy of notice that, while every other vessel of the sanctuary is described by measure or weight, there is neither dimension nor shape given in regard to the laver. It is only spoken of as "the laver and his foot." It contained water for washing; and here the priest must wash every time he passed from the court into God's holy place. Now, as water is invariably the emblem of the Holy Ghost, is it not evident that this laver was emblematical of the washing of regeneration, and the gift of the Holy Ghost? or, in other words, if the brazen altar affords us the lesson of justification—pardon through shedding and sprinkling of blood—this brazen laver affords us certainly the lesson of sanctification by the Holy Spirit; so inseparably are these connected together,—the washing and cleansing—the

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renewing of the whole man after the image of Christ—as the very end and purpose of God in salvation. What a means we have thus for maintaining daily communion with God, daily washing and cleansing, daily purging our conscience from dead works to serve the living God, and thus walk with God in holy love and holy obedience!

IV. THE HOLY PLACE.—With reverence and humility let us now enter within the curtains of God's house, and remember the solemn inquiry of old, "But will God in very deed dwell with man upon the earth?" Yea, he hath said, "Let them make me a sanctuary, that I may dwell among them, and be their God."

The outer court was typical of Christ our justification and sanctification, the foundation of all acceptable worship. It may be said to have embraced the period from Adam to Moses, and from Moses to Christ. If so, then the curtained tabernacle, with its varied ministries, significantly points out Christ come in the flesh as the light, and life, and intercessor, and that he has constituted the Christian Church to stand in his place in this world, and be his witness until the time of the end, when he shall come in the glory of his kingdom.

We now stand in a magnificent apartment. On either side are the boards of the tabernacle, overlaid with pure gold. The roof is a beautiful curtain of blue, and purple, and scarlet, and fine-twined linen; and the whole furniture is either pure gold, or overlaid with it in exquisite workmanship. This is the holy place, the outward apartment in God's house.

On the left, or south side, is the golden candlestick with its seven lamps to burn all night until the morning, telling us of Christ as the light, and his Church the candlestick to hold up the light. These lamps were trimmed every morning and lighted every evening by the priests. The people were required to provide pure oil-olive, beaten, for the light. Thus every Israelite was to be a contributor to the light being maintained in God's house. The lesson of the golden candlestick is an important one to every believer. If you will shine as a light in this dark world, then you will ask and receive the Holy Spirit to walk and shine in you and by you, in the very path which God has marked out for you, whether as husbands or wives, sons or daughters, masters or servants, subjects or citizens. In whatever place the Lord hath placed you, and whatever duty is required of you, whether painful or pleasant, keep your lamp trimmed and burning bright, so will you be a child of light and of the day.

The candlestick was a type of Christ, the light of life, but also of his Church, as holding up the light, and watching for

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the morning. And now the night is far spent, and the day is at hand when the lighted lamp will be no more needed, for the Sun of righteousness, arising with healing in his beams, will dissipate the mist and darkness of the Church's long night of sorrow and disquiet. Weeping may endure for a night, but joy cometh in the morning, yes, the morning of resurrection is near which shall bring the promised joy, a joy unspeakable and full of glory. It is our part, meanwhile, so long as the night-watches continue, to bring oil for the light. Ye that are the Lord's remembrancers, and hold up a consistent testimony for Christ, cry mightily to Him who walketh in the midst of the golden candlesticks. Walk ye with him there. Arise, shine, for your light is come! Occupy the place of the golden candlestick in God's house, and be lights in this dark world, having Christ in you the hope of glory.

On the right hand, or north side, stood the Golden Table with its bordered crown. On it were the twelve loaves of shew-bread, as also the spoons, and covers, and bowls of pure gold. Observe the command, Exod. xxv. 30, "Thou shalt set upon the table shew-bread before me alway." Thus it was bread set before God—shew-bread—"bread of faces"—or rather, bread of "the presence of God." Christ, now in the presence of God for us, is the true bread given us from heaven to eat. Every Sabbath-day there was new bread placed on the Lord's table. What a fulness in Christ shewn here; plenty in our Father's house and to spare! Oh what a continual rebuke to our weak faith, our scanty partaking of such a fulness of God's providing! Have we not need to pray, Lord, evermore give us this bread to eat?

The history of *bread* in the Bible is important, from the first mention of it in the day our first parents sinned, and heard the sentence, "In the sweat of thy face shalt thou eat bread, till thou return to the ground," onwards to the promised glory, where its service will not be required, for "they shall hunger no more, neither thirst any more." Bread was said to be the emblem of resurrection life, and thus indeed the true staff of spiritual life, and its strength and stay. For every tribe of Israel we have here one large loaf; and as all the twelve loaves were together on one table, does not this afford the sweet lesson of Christ and his Church being one bread,—one body,—"for we are all partakers of that one bread," (1 Cor. x. 17)—the body and blood of the Lord, given for the life and nourishment of his redeemed Church during all her wilderness journey? This is the promised strength by the way during our perilous journey to the promised land.

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Before the vail stood the Golden Altar for burning sweet incense before the Lord. In Exod. xxx. 1–5, we have a description of its construction; ver. 6, its place before the vail; and, ver. 7, its use—"Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it: and when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations." Then, in ver. 9, we have four things forbidden to be offered on it: no strange incense, no burnt-sacrifice, no meat-offering, no drink-offering. The burning of incense on the golden altar was the crowning act of the daily wilderness worship. The variety of references to this service throughout the Scriptures, while it shews the vast importance of it, furnishes us also with clear interpretation of its spiritual meaning or truth. In the message sent to the king of Tyre, asking his aid to build the temple, Solomon names the "burning of incense before the Lord" as one of the principal objects of the house (2 Chron. ii. 4.) "Let my prayer," cries David, and also David's Lord, "be set forth before thee as incense" (Ps. cxli. 2); and again (Ps. xliii. 3, 4), "Then will I go unto the *altar of God*, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God." The altar here mentioned is without doubt the altar of incense, the place of prayer, and praise, and intercession.

If Christ be the truth of the lighted lamps and the shewbread, the light and life of his people, so is he also the truth of the incense altar "seeing he ever liveth to make intercession for us" (Heb. vii. 25.) And what is intercession? Not a mere remembrance in prayer—not a mere form of words, however precious—but a pleading for others with that intense interest of which Christ is our mighty example, yea, such a placing ourselves as it were in the position which those we plead for ought to occupy, that, feeling their need and the urgency of their case, we may on their behalf pour out our whole soul unto God, making intercession. Mark how Abraham interceded for the guilty cities of the plain. Low in the dust, he pleads again and again if so be such terrible judgment might be averted. How solemn his oft-repeated "peradventure!" Again, look at Esther, with her life in her hand, pleading for her people as in their room and stead, saying, "If I perish, I perish." But our Lord Jesus Christ, coming into our very nature, and pleading for us with strong crying and tears, puts all other examples into the shade. He is our example, that we should follow his steps. Let us hearken to his Word, "I exhort therefore, first of all, supplications,

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prayers, intercessions, and giving of thanks be made for all men" (1 Tim. ii. 1.) Thus the altar of incense, as well as the other ministries of the Lord's house, were lively types of Christ and his Church. In these days of spiritual deadness and barrenness, we have need to stand by this altar, and learn to pray after another manner, and to make intercession like men really in earnest, and, Jacob-like, to say, "I will not let thee go," while we pour our supplications into the golden censer of our great High Priest, who ministers for us before the throne.

When the blood of the sin-offering was sprinkled before the vail, the priest also dipped his finger and wetted with blood the four horns of this altar, that the cry of blood might ascend with much incense before God, who multiplieth pardons.

The Golden Censer belonged to the holiest of all, because it was carried within the vail once a year on the great day of atonement. It contained the same typical truth as the golden altar, being, as it were, the moveable altar of incense wherewith the high priest approached the mercy-seat, to sprinkle the blood on it and before it.

Let us now look to the Vail which separated the holy from the most holy place. It was made of same material as the door of entrance, and the curtain of the entrance of the tabernacle, but with this addition, "*with cherubim* shall it be made." Once a year, on the great day of atonement, the high priest entered within the vail, not without blood. The well-known Scripture (Heb. x. 20), "through the vail, that is to say his flesh," leaves us in no doubt of the truth of this part of the tabernacle. Christ, who is its all in all, is here also the one way into the holiest of all. How solemn the fact that, when Jesus for us bowed his head and cried, "It is finished," this vail of the temple was rent in twain from the top to the bottom, thus literally making these two apartments one—giving liberty to enter the holiest of all by a new and living way which he hath consecrated for us. Let us therefore draw near. The Church in the holy place hath thus been introduced into the heavenlies, together with Christ; and the day of atonement, our day of grace, is still lengthened out to us.

In the Holiest of all, the pattern of the heavenlies, God dwelt between the cherubim above the mercy-seat. No light of the sun shone into it, and it had neither opening nor window, but Shekinah glory was there. God himself was the light of it. This magnificent chamber was prophetic of other days and other times, when in the new heavens and the new earth the great voice shall proclaim—"Behold the tabernacle of

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God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. xxi. 3); and again, "The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 23.)

The holiest of all contained *the Ark* of the covenant—the great centre of the tabernacle, because He who sitteth between the cherubim was there—the great object of wilderness worship, a present God—Israel's God and ours! Shall we not then exclaim, with Jacob of old, "How dreadful is this place! this is none other than the house of God, the gate of heaven." To be here alone with God, what a mercy, what a privilege, what a responsibility!

Let us glance briefly at what we find here. In the sides of the ark are placed the golden pot that had manna, and Aaron's rod that budded. Of manna in the wilderness, an omer was a man's daily portion; and this portion, sufficient bread for a day, was laid up in a golden pot before the Lord. Sweet emblem of Christ as our daily bread, given us from heaven to eat! Emblem, too, of the "hidden manna" in our Father's house, prepared for the overcoming soldier of Christ.

Another perishable article was here also preserved in all its freshness and beauty, viz., the Rod of Aaron. Originally cut from an almond tree, it was found in the hand of Moses when the Lord spake to him in Horeb from the bush that burned and was not consumed. After being used in the devastating plagues of Egypt,—in the dividing of the Red Sea, and in its subsequent closing again, engulfing Pharaoh and all his hosts,—this rod was used to smite the rock in Horeb, whence the waters flowed from the smitten rock. Fit companion to the truth of Christ, *our bread,* is this of Christ, our *smitten rock!* Both together fulfil the promise, "Bread shall be given them, and their waters shall be sure," till that day come when we shall hunger no more, neither thirst any more. This rod was ordered to be placed in the side of the ark,—an emblem of Christ's everlasting priesthood for us. Once he was like a root out of a dry ground, now he is the branch of the Lord, beautiful and glorious. A fit emblem, too, of what every sinner might immediately become—the possessor of a new life! In your natural state, like this rod in the presence of Pharaoh, you can be but of the serpent's brood; yet, if laid up before the Lord, you shall be born again, partaker of a new nature, bloom blossoms, and yield almonds, and have your hiding-place in the pavilion of our God.

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In the ark, or chest, were placed the Tables of the Law, which were written with the finger of God, reminding us most significantly of Him who said, "Thy *law* is within my heart." This holy law he magnified and made honourable, and thus became the end of the law for righteousness to every one that believeth. And to His Church, as one with her living Head and Lord, is not this the standard and measure of her highest blessedness, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people"? (Heb. viii. 10.)

Above the ark, and forming its lid or covering, was the Mercy-Seat of pure gold, which once a-year was sprinkled with blood. This was "the throne of grace," for the God of all grace hath chosen this for his resting place, in most marvellous mercy and love to man. Oh, what a kindliness suited to guilty man, even in the very name, *the mercy-seat!* Ye who know your need of mercy will be found often there. Ye guilty ones who know it not, here is grace and mercy abounding to the chief of sinners; but oh! think not to continue in sin because there is a mercy-seat. There is *blood* on that mercy-seat, blood that telleth of righteousness and judgment. Life has been forfeited—the demand of the holy law satisfied. But still the just God is the Saviour. It is the mercy-seat, and Christ is its "all in all" for mercy and reconciliation, mercy and pardon, mercy and grace, yea, grace to help in every time of need.

But what is that above upon the ark, and standing on the mercy-seat? *It is* the cherubim *of glory* shadowing the mercy-seat, standing on it and one with it. The history of the cherubim is a remarkable one. They are not figures of angels, as some suppose, but emblematic of redeemed men, the Church of God purchased with his own blood. Their position and place (on the mercy-seat) tells us their being there is all of mercy and grace. Their feet are wetted with sprinkled blood, and the blood is the life shed for many for the remission of sins. They are not angels but men, for the vail, which is "his flesh," hath also in it cherubim, thus one with him in flesh; for "verily he took not on him the nature of angels, but he took on him the seed of Abraham." They are not angels, but redeemed men; for in the book of Rev. v. 9, 10, the four living creatures (the cherubim) sing the song of ransomed sinners, saying to the Lamb, "Thou art worthy: for thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made



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us unto our God kings and priests: and we shall reign on the earth."

Once in the year, on the great day of atonement, the high priest entered this most holy place, and sprinkled the blood of the bullock and the goat on the mercy-seat, and before the mercy-seat, seven times, thus making atonement. "He offered for himself and the errors of the people." But our blessed Lord has entered in once, even into heaven itself, with his own blood, now to appear in the presence of God for us. But ere the day of atonement was concluded, the high priest changed his linen garments wherewith, as in lowliest humility, he had entered within the vail to the immediate presence of God, and again, clothing himself with his holy garments of glory and of beauty, putting on his jewelled breastplate and curious girdle, and having on his mitred golden crown of holiness to the Lord, he came forth to bless the waiting people of Israel.

Our great High Priest has paused at a step of this mighty service. He has entered within the vail. He abideth there still, making continual intercession, and he is sure to come forth again, arrayed in his glorious majesty, to bless the people, and save them that love his appearing. Israel looked for and longed for the coming again of the great High Priest; and they that love the Lord Jesus now are looking for and hasting unto his second and glorious coming, and to them that look for him will he appear the second time without sin unto salvation. He is coming to bless, and they shall be blessed indeed that wait for him. He is coming to bless, and who shall estimate the blessing, when in his presence there shall be fulness of joy, and at his right hand pleasures for evermore!

And now, let us shut up all by asking, Do not the cherubim in yonder Holy of Holies, amid glory and perfect day, remind you of *Eden?* Was it not some such sight that Adam saw, when the Lord placed "The Cherubim" within the garden, beyond the flaming sword that kept the entrance? And is not that passage from the door of the tabernacle to the altar, and from the altar to the laver, and from the laver to the shew-bread table and candlestick, and thence to the incense altar, and from the incense altar onward still till you enter this place of glory,—is it not the passage back to Eden, trod by sinners' feet? Is it not a representation of our return to that "better Paradise" than the first Eden yielded, and to "yet happier days,"—days without a cloud, where shall be no more death, neither sorrow nor crying, neither any more pain!

The tabernacle was typical of heavenly things (Heb. ix. 23,

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24); of course, then, we expect to find in it the type of "New Jerusalem, which cometh down out of heaven from God,"—that New Jerusalem which is in reality the same as the Paradise of God. In that city is no light of a candle, neither light of the sun," and yet there is "no night there" (Rev. xxii. 5),—exactly as represented in the Holy of Holies, where was no light even of the golden candlestick, and not a ray of the sun, but where "the cloud of glory" was the light. And thus it is written of the city—"The glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 23.)

With his eye on such passages as these, one sang—

> "The holy place, wherein these creatures dwelt,
> Was but the emblem of that city bright
> Where dwells the Church with God, in God's own light.
> Such, too, was Eden. There no curse is felt,
> Nor ever shall be, in that city, built
> Of lively stones, elected men, whose right
> Is ever to behold with open sight
> The glory of the Lamb, to them forth dealt,
> As unto none beside."

"Shepherd of Israel! Thou that dwellest between the cherubim, shine forth! Come and save us!" (Ps. lxxx. 1.)

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## Art. IV.—WALDEGRAVE'S BAMPTON LECTURES.*

The millennium is past, and all controversy respecting the relation which it bears to the coming of Christ is therefore nugatory! Such is the somewhat startling conclusion to which the author of these lectures endeavours to lead his readers, and which we now propose to examine. But let us accompany Mr Waldegrave step by step through his arguments. His first lecture is entitled, "The Right Order of Scriptural Inquiry concerning the Millennium." In it, the importance of the doctrine of the second advent is recognised, and three several opinions held on the subject are stated. First, the opinion of

* "New Testament Millenarism: or the Kingdom and Coming of Christ, as taught by Himself and his Apostles; set forth in Eight Sermons, preached before the University of Oxford, in the year 1854, at the Lecture founded by the late Rev. John Bampton, Canon of Salisbury. By the Hon. and Rev. Samuel Waldegrave, M.A." London, 1855.

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those who will not allow that a period of a thousand years can be scripturally interposed between the Church and the coming of her Lord, and who therefore look for a personal coming to usher in a millennial reign. Secondly, the opinion that the millennium will be brought about only by the same agents and the same instrumentalities as those which have achieved the past triumphs of the gospel; and that any coming of Christ for this purpose will be testified, not by a visible manifestation of his person, but by the more abundant outpouring of his Spirit. Thirdly, the theory of those who maintain that the period described in the twentieth chapter of Revelation is, if not already past, at least fast hastening to its close. Without informing us at the outset which of the two latter of these opinions he adopts, our author announces that he means to controvert the first; and he lays down two rules of scriptural investigation by which he intends to be guided. We only intend to notice these so far as to shew that however true they may be in themselves, they will not assist him much in the task which he has undertaken. For example, the first rule is, that "in the settling of controversy, those passages of God's Word which are literal, dogmatic, and clear, take precedence of those which are figurative, mysterious, and obscure." What can possibly be gained by the assertion of this principle? If indeed it were true that there is an irreconcilable contradiction between the two classes of passages, then must the obscure give way to the plain. But if, as we maintain, there is no such contradiction, why should we refuse to gather from type or figure what they were intended to teach? Mr Waldegrave complains that premillennialists "erect their superstructure with materials taken almost exclusively from the Apocalyptic domains of figure and imagery." But that man surely must have very peculiar notions of the purpose for which Scripture is given, who, when inquiring into things to come, should exclude from his consideration the prophetic portions of it. The sense of Scripture, taken as a whole, can only be ascertained by the careful study of its several parts. *All* Scripture is given by inspiration of God, and all therefore possesses equal claims on our attention. Nor is the second rule which our author lays down likely to be more useful, in a practical point of view, than the first. He tells us that "in all points upon which the New Testament gives us instruction, it is, as containing the full, clear, and the final manifestation of the Divine will, our rightful guide in the interpretation of the Old." Agreed. But then the Old Testament prophecy must be interpreted and not ignored. Moreover, if this rule is to be used, as Mr Waldegrave would

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have it, for the purpose of determining "whether figures exist in any given passage or not," (pp. 13, 15) the application of it will be not a little difficult. For, as our author remarks, "the voice of Jesus is heard in the New Testament as a whole:" in the Gospels, in the Acts, in the Epistles, "for which the completeness of Divine instruction is reserved." But why does he thus conclude his survey of the New Testament Scriptures? Has he forgotten that the book of Revelation contains many direct words of the Lord Jesus, and that all of it is a revelation from him as the Prophet of his Church? Nay, that book, on the reading of which a special blessing is promised, contains the final and the fullest declaration of his mind on many points of the greatest importance. In it, surely, "the great Prophet's words are recorded," and not exclusively in the other books of the New Testament. We do not require, however, to pursue this topic further. We are ready to accompany our author in any examination he may choose to institute of the plainer parts of Scripture, after thus entering our protest against this mode of classifying it; and we are certain that the result of such an examination will not be fatal to the premillennial scheme.

Mr Waldegrave's second lecture is entitled, "The Kingdom of Heaven, as now existing, the proper Kingdom of Christ." In this portion of his work, Mr Waldegrave is very greatly indebted to Dr David Brown. The same arguments which we have already had occasion to notice in our review of the latter author's work, are here reproduced, and often in almost the same language. Nor do we observe that sufficient notice has been taken of the replies which have been made to these arguments. We shall therefore pass lightly over this portion of the volume before us, as we do not wish to load our pages with the reiteration of statements already familiar to our readers. Our Lord, says Mr Waldegrave, spake much of a kingdom which he claimed as his own; he taught that it was near at hand; of a different character from that which the Jews in general appear to have expected; a kingdom which was gradually and yet widely to extend its bounds by the preaching of the gospel; and which was to be of a mixed character even until the end of the world. All these points premillennialists admit with the utmost frankness, while at the same time they contend that Christ's proper kingdom shall not commence till his second coming. Let us present to our readers a single extract from one of the replies to Dr Brown, in which they will find this whole subject fully discussed.

"Although no illustration can convey an adequate representation of the subject before us, I am tempted to employ one simply to set some of its

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bearings in a clearer light. I shall suppose, then, a country, in which the king *de facto* is a usurper, and from which the king *de jure* has been obliged to flee into a foreign land. Let it be imagined, further, that while the great majority of its inhabitants have sworn allegiance to the usurper, there is also a small band who remain faithful to their rightful prince. From the region of his exile he directs their counsels, animates their hopes, rebukes their fears, and promises soon to return with a force that shall enable him to take possession of the kingdom, when he will reward his faithful followers with offices of trust and authority. Meanwhile he issues secret commissions to some to govern in his name, and they do govern, but only over that little band of faithful ones—exposed, too, if their acts of government are discovered, to the relentless persecution of the powers that be. At length he fulfils his promises, descends on the coast with a mighty armament, and after a brief but severe struggle, assumes the kingdom, and is invested with the insignia of royalty. When does his *proper* kingdom commence? When does he sit down on his *own* throne? Not surely till he has broken the power of his enemies, and formally assumed the regal office. And yet that regal office was in virtual exercise all along; and that, too, just because of the firm assurance of his people, that he would one day fulfil his promise, and become their manifested monarch. The application may be left to the reader."—(Wood's "Last Things," pp. 124, 125.)

We must, however, make another remark in regard to the last particular which our author states concerning the kingdom; namely, that it is to be mixed in its character, even until the end of the world. This characteristic can only be used in support of the views advocated in this volume by begging the question. The "end of the world,"—is it before or after the proper kingdom of Christ? Surely the parables of the tares and wheat, the drag-net, and the virgins, represent this epoch as only ushering in the glories of the kingdom? Mr Waldegrave, however, stands on peculiar ground in conducting this portion of his argument. We could not help feeling, on our first perusal of his work, that the arguments with which Dr Brown's pages had made us familiar, had lost much of their force when clothed in the drapery of an academic costume. They did not seem to be pressed home with the same cogency as when in his hand. The explanation of this fact dawned upon us before we finished the volume. Mr Waldegrave does not deal heartily with many of his arguments, because he intends finally to relinquish the position which he holds. He means at last to take up the ground that the millennium is past; and while rehearsing the arguments of those who maintain that the thousand years are yet future, it is with the air of a man who has made up his mind that they are not strong enough to satisfy him, although he thinks that they may be made good against premillennialists.

Dr Brown's opponents complained that he had not given his interpretation of the parable of the nobleman who went into a far country to receive for himself a kingdom and to return,—

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a parable which, in their opinion, had a very direct bearing on the question at issue. Mr Waldegrave supplies this deficiency, and his exposition therefore deserves to be examined. Take it in his own words.

"Jesus, we read, 'added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear'—that is, shine forth in visible majesty, ἀναφαίνεσθαι. Jesus had now completed his great, his final tour of the land of Israel. He was about publicly to enter its capital in strictly regal state. No marvel if the minds of the attendant multitude were filled with fond anticipations of the speedy manifestation of all the glories of Messiah's kingdom. But disappointment awaited them; and sin, grievous sin, would follow in its train. For this the parable in question was intended to prepare the disciples. It confirmed indeed the expectation that the kingdom of Messiah would soon be established. For Jesus was the Messiah, and soon would he depart and go to the Father. There would he be invested with power and great authority. But it also taught that that kingdom would not be universally recognised. For it would be essentially spiritual. And against this the very fellow-citizens themselves of the King, his kinsmen after the flesh, the Jews, would rebel. 'We will not have this man to reign over us,—a man who dashes to the ground our fondest, our most cherished hopes of national aggrandisement.' Of the rest, some would yield but a 'feigned obedience,' while others would prove themselves good and faithful servants of their reigning, but unseen and absent Lord. But things would not always continue so. The King would one day be seen coming in the clouds of heaven. Then should he reward every man according to his works, and inaugurate, in presence of the assembled universe, an eternal and glorious kingdom."—(Pp. 53–55.)

Nothing, surely, but the most inveterate prejudice could recommend this interpretation of our Lord's parable. Both the object for which it was spoken, and the instruction which it conveyed, are entirely misrepresented. It has been generally supposed, that our Lord delivered the parable in order to correct the idea of the disciples, that the kingdom of God should immediately appear, by intimating to them that it would not appear until after an interval. Grotius says, for example, "Our Lord teaches that there is a kingdom belonging to him, but that they must undergo many toils before the full blessedness of that kingdom." And Olshausen, "The Saviour's great object was to shew that his second coming was not near at hand." Mr Waldegrave, on the other hand, maintains that the parable was intended to confirm the expectation of the speedy establishment of his kingdom, but to prepare them for the fact that the kingdom would not be universally acknowledged. The parable indicates no exercise of royal authority till the nobleman returns. His servants do, indeed, recognise his *right* to rule, but they do so *before* he receives his kingdom at all. But Mr Waldegrave makes the kingdom contemporaneous with the absence of the nobleman. The

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parable, if there be meaning in language, represents the return as the first act after receiving the kingdom (" when he was returned," it says, " after having received the kingdom"). But Mr Waldegrave represents the kingdom as received, enjoyed, and the rule of it exercised, before he returns at all. The parable sets in marked contrast the refusal of his citizens to let this man reign over them, and the retribution which overtakes them as soon as he enters upon his kingdom. Mr Waldegrave would have us to believe that they live in their rebellion and hatred during the whole period of the kingdom, and are punished only when it comes to an end. The parable represents the servants as labouring till the kingdom comes, and receiving their rewards when it does come. According to Mr Waldegrave, the time of their labour is coincident with the kingdom of their Master. It is true that he admits that things will not always continue as they are in this mixed kingdom; " the King," he says, " shall come and inaugurate a glorious kingdom." But surely the parable teaches that the only proper kingdom is this kingdom of glory. The nobleman receives no other. And if it be affirmed that he exercises the authority of the kingdom before his return, then we reply that, in this respect, Christ's royal dignity is exactly similar. He reigns now in the renewed hearts of his people; he has no other kingdom. But his kingdom, properly so called, is future, and shall commence, like the nobleman's, when he shall return, having received the kingdom.

Thus we see that the rules of interpretation laid down in the first lecture are not calculated to be of much practical use in the conducting of this controversy. Here we have a passage, neither prophetical nor obscure, and a portion, moreover, of our Lord's own oral teaching, in expounding which our author rejects the plain sense, and adopts a forced and unnatural one, in order to accommodate it to the exigencies of his system.

We have already stated that we conceive it to be unnecessary to enter fully on the several arguments adduced in this lecture. There is, however, one other point which we must touch upon, in order to expose a misrepresentation of which our author is guilty. In speaking of Daniel's vision, he says, " The stone, by a steady and gradual increase, becomes a great mountain, and fills the whole earth." Now, the language of the prophet conveys an idea very different from this. " Thou sawest," he says, " till that a stone was cut out without hands, which smote the image upon his feet of iron and clay, and brake them to pieces. Then was the iron, the clay,

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the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote them became a great mountain, and filled the whole earth." It was not, then, by a gradual increase that the stone filled the earth. There was a collision first. Before the collision, the stone was cut out without hands. After the collision, it became a great mountain. This perfectly agrees with the views we entertain of the kingdom of Christ. The Church is now the stone being cut out without hands. A collision shall soon take place between it and the kingdoms of this world; and then it shall swell out to its full dimensions, and become a universal kingdom. Mr Waldegrave places alongside of his reading of Daniel's vision the parable of the mustard-seed, which is, indeed, the least of all seeds, but becomes, he says, also, by a steady, a gradual increase, the greatest of herbs (p. 75). The agreement, no doubt, is sufficiently obvious; but we demur to the principle of adopting the teaching of a single parable, on the subject of the kingdom of heaven, apart from the others which illustrate the same topic. This parable of the mustard-seed is evidently rudimentary. The ideas briefly expressed in it are expanded in the other kindred parables. Take, for example, the tares and the wheat, and it will be found that its description of the kingdom of heaven perfectly agrees with the view which we have given of Daniel's prophecy. The sowing and growth of the wheat answers to the cutting out of the stone. The harvest is parallel with the collision. The gathering in of the wheat answers to the stone becoming a great mountain.

Our limits will not permit us to enter on a full discussion of the topics introduced in the third and fourth lectures, nor do we see much reason to regret this. There is not an argument to be met with, either in the one or the other, which may not be found in Dr Brown's work on the second advent—not one which has not been already refuted in the replies which have been published to that work. The third lecture is entitled, "The Kingdom of Christ, as now Existing, the True Kingdom of his Father David." Believing, as we do, that Christ's proper kingdom is yet future, we maintain that this future kingdom is the kingdom of David. But why, then, asks Mr Waldegrave, did not the apostles press this view upon the Jews? Why did they not say—

"'Be not offended at a crucified Messiah;—the prophetic writings must

be viwed in their integrity;—they speak of the sufferings of Christ as well as of the glories that shall follow;—you do wrong to overlook the cross, while you gaze so intently on the crown. O fools, and slow of heart to believe all that the prophets have spoken; learn first to accept as your Messiah the despised and rejected Jesus;—soon will he come again as Israel's triumphant King. Then shall it be found that your national privileges are not abrogated,—that still you are the people of God's peculiar choice,—for Israel's pre-eminence shall then be revived in transcending majesty. Your lost brethren of the ten tribes shall be brought back,—Judah and Ephraim shall become one stick,—planted in the land of your fathers,—its boundary extended,—its fertility multiplied an hundredfold,—the sons of the alien shall be your plowmen and your vine-dressers,—but ye shall be named Priests of the Lord, the Ministers of our God,—year by year shall all nations come up to Jerusalem to worship the King, the Lord of hosts, and to keep the feast of tabernacles,—all the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Jehovah's altar, and he will glorify the house of his glory.' Yes, 'A more glorious temple shall be there, and a more glorious shekinah than before. A King shall yet reign in righteousness, and the isles shall yet wait for that law which is to come forth from Jerusalem, the metropolis of the world.'"—(Pp. 86–88.)

Our reply is very simple. Such arguments were, in point of fact, addressed by Peter to the unconverted Jews. In his discourse on the occasion of the healing of the lame man, the apostle points out to them that the sufferings of Christ had been predicted. He then calls upon them to repent and be converted, that their sins might be blotted out, that the times of refreshing might, at last, come from the presence of the Lord, when he should send Jesus Christ, before preached unto them. He tells them that Jesus must remain in the heavens until the times of the restitution of all things, which God had announced by the mouth of all his holy prophets since the world began. Thus all the glories of Israel's future restoration, and every particular which Mr Waldegrave refers to, are by the apostle connected with the coming of Christ, and are made an argument for the repentance of Israel.

The fourth lecture, on the ingathering and glorification of the Church, asserts the principle that the coming of Christ cannot take place until the whole Church is gathered in. We do not find that our author alludes to the distinction pre-millennialists make between the Church of the First-born—the 144,000 who are called the first-fruits—the Bride; and the great multitude who afterwards swell the company of the redeemed. And we observe that he repeats the argument, which even Dr Brown withdrew from the second edition of his work, that the intercession of Christ depends on his continued presence in heaven. We should like to ask, whether he believes that there was any intercession before Christ ascended; how he accounts for the intercessory prayer,

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contained in the 17th of John; and whether he believes that Christ's intercession shall be perpetual?

We must endeavour to make room for a few remarks, in order to shew how unfounded is the assertion made by our author in his fifth lecture, that the "tenet of premillennialists deprives of all its most stringent elements of fear, the awful doctrine of judgment to come" (p. 188). He has arranged in order these several elements of terror; the first of which is, that "before the sudden approach of the Lord, universal nature would recoil and shrink away and perish." Of course, the denial of such a total annihilation, on the part of premillennialists, can only be complained of, if the doctrine itself shall be proved to be unscriptural. We shall have many postmillennialists on our side in maintaining the contrary opinion,—a course of argument, however, which we have no intention of entering upon, as we are persuaded that most reasonable men will agree with us, that any difference, as an element of terror, between a conflagration that annihilates, and a conflagration that renovates, is hardly worth insisting on. Men's minds will be occupied, at that moment, with far other considerations. But turning the tables on Mr Waldegrave, we would ask whether postmillennialists do not remove one scriptural element of terror when they interpose a millennium between the world and the coming of the Judge? The second element of terror which the views of premillennialists are said to remove is the immediate appearance of all mankind at the bar of judgment. Now, in the case of the nations of the earth judged at Christ's coming, it is not easy to see how the terrors of that judgment could have been enhanced to the wicked among them by the fact that all the wicked dead received sentence along with them. Nor, in the case of the resurrection of the wicked, can we perceive that the terrors of their judgment are diminished by the fact that others, a comparatively small number, have been judged and condemned before them. Let it not be forgotten that, while the eye of an omniscient Judge may, at one moment, take in the whole assembled multitudes of all the generations of earth's inhabitants, no finite being can possibly contemplate more than a small portion of the scene, and it will immediately appear that, whether all appear at once, or all who are alive at *one* time, and all the dead at another, cannot materially affect the terrors of the day of judgment. *All* must appear before the judgment-seat of Christ; *all* must give an account of the deeds done in the body. As long as these two things are insisted on, the scriptural elements of terror in the day of the Lord are maintained. And, in regard to the latter of these two

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propositions, notwithstanding Mr Waldegrave's assertions at page 227, where he would make it appear that this his third element of terror is eliminated by us from the judgment-day, we affirm that, on the premillennial hypothesis, every man, righteous or wicked, dead or alive, at the coming of Christ shall, in his own order, give an account of the deeds done in the body.

Although we are much tempted to enter on a consideration of the sixth lecture, on "The Recompense of Reward to be conferred upon the Saints at the Second Coming of their Lord," we feel that, to do any justice to the topics contained, it would occupy more space than we can afford, the more especially as we wish to introduce our readers to the peculiar and distinguishing features of Mr Waldegrave's theory, as expounded in the seventh lecture.

When Dr Brown published his work on the second advent, three things were predicted by premillennialists regarding the aspect which the controversy had assumed. First, it was asserted that Dr Brown had conceded too much to be able to maintain his position; that his friends would discover this, and would especially remonstrate against what they would call the materialism of his theory regarding the future habitation of the blessed. Secondly, it was asserted that Dr Brown, in his exposition of the passage regarding the Man of Sin, had made admissions which would be found totally irreconcilable with the denial of a personal advent of Christ, by which Antichrist should be destroyed. And, thirdly, it was contended that the necessary result of the principles which Dr Brown advocated would be, either that there was no millennium at all, or that it was already past.* It is not a little remarkable that, on each of these three points, Mr Waldegrave's work confirms the anticipations which Dr Brown's had awakened.

With regard to the future habitation of the blessed, he distinctly repudiates the doctrine of Dr Brown, who maintains that it shall be the renovated earth. "The scene," he says, "of these unsullied, these eternal glories, shall be heaven itself" (p. 70.) And again he tells us that one characteristic of the saints' inheritance is, that its locality shall be heaven itself. "If inquiry be made," he says, "what is heaven? and where is it? Scripture would seem to reply, that heaven is an abode distinct from the earth that now is,—an abode in which the incarnate Word is at this moment dwelling in the immediate presence of God the Father. It is to this heaven,

* See Wood's "Last Things," pp. 20, 180, 278, 279.

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the very heaven in which he himself now dwelleth in glory in the presence of God, that the Lord purposes to take his people, when he comes again the second time."—(Pp. 259, 260.)

Again, in expounding the prophecy of the Man of Sin, Mr Waldegrave admits with Dr Brown that the coming of Christ, mentioned in the beginning of the chapter, is plainly a personal coming. He then notices the argument of premillennialists founded on this concession, namely, that the coming by which Antichrist is to be destroyed, mentioned a few verses afterwards, must be also the personal coming of Christ. To this argument, he says, "it might well be replied" that the usage of Scripture does not require that the same word should always bear the same sense, even when repeated in the same context. And he adduces, as a case in point, the coming (*παρουσία*) of the Man of Sin, spoken of in this very passage, which he holds to signify the potential coming of Antichrist. But in this he is plainly mistaken, along with Dr Brown, who adduces the same example, for Antichrist (the Papal Antichrist, according to our author) is surely actually present upon the earth before he is destroyed; and all we ask is, that the same actuality of presence, admitted in the case of Antichrist, be also allowed in the case of the Lord, who destroys him. We might, however, have permitted Mr Waldegrave to answer his own argument; for although "it might well be replied" to premillennialists after this fashion, he himself does not choose so to reply. The ground, he feels, is scarcely tenable. "I will not detain you longer upon this passage," he says, "for I must confess that . . . . it does appear to me to render it probable that *Popery*, among other delusions, *shall survive to the coming of the Lord*" (pp. 374–376.) Was it not truly said, then, that the admission of a personal coming in the first verse, requires a similar admission in the eighth verse? Was not Dr Brown correct in allowing that this is the natural sense of the passage?

But we are now naturally brought to the third point; for Mr Waldegrave having admitted that Antichrist shall rule till the actual coming of Christ, proceeds to develop his own theory of the millennium, adopted in order to reconcile this admission with a postmillennial advent. "*The thousand years*," he says, "*may be even now in progress, if not entirely past*" (p. 377). Of course, this renders nugatory a large portion of his previous arguments; and it must surely be with some feelings of chagrin that those of his readers who may have been perusing with interest and conviction the reasoning used against premillennialists, discover in the seventh lecture that our author is pre-

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pared to evacuate the position which he has all along been defending, and that the battle is really to be fought on altogether different ground, of which they have had only an obscure intimation in the foregoing part of his work.

Before considering the interpretation of the Apocalypse by which this tenet of a past millennium is attempted to be defended, we must take a glance at the other mode of exposition which our author offers for the benefit of those who choose to adhere to the more common doctrine of a future millennium. That he should provide two interpretations of these prophecies, based on principles so contradictory, does not increase our confidence in him as an expositor. We cannot rid ourselves of the impression that in his hands the prophetical parts of Scripture will be found capable of any exposition which may suit a preconceived theory; in short, that he does not possess any valid principle of interpretation whatever. But without further preface, let us turn to the prophecy itself.

Passing by all other considerations, we wish to fix the attention of our readers on the following statement, made with reference to the resurrection predicted in the 20th chapter of Revelation. "It may well be asked," says Mr Waldegrave, "whether a symbolic resurrection necessarily implies the resurrection of the persons; whether it does not rather designate the revival of the principles of which those persons were once the representatives?" (p. 359.) Now, suppose we concede the point that the latter interpretation is admissible,—nay, even that it is the most natural meaning of a symbolic resurrection, the question still remains, Is there any symbolic resurrection to be found in the chapter which we are considering? We affirm that there is not. There are symbols, no doubt,—symbols of which an explanation is given in the very text; there are symbols which signify a resurrection, but there is no symbolic resurrection,—that is to say, the resurrection is not used as a symbol. A certain scene is presented to the eye of the prophet, and then the explanation of the symbolic vision is given in the words, "This is the first resurrection." Such notes of explanation are common in the Apocalypse; thus, "The seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches." But who would argue that there are here symbolic angels, and symbolic churches? In the same manner, we contend that the Spirit's interpretation of the vision in the 20th chapter ought to be taken as the true one; it is a symbol of the first resurrection. It is not the symbol of a symbol, but of the resurrection, called "the first," because, as the Spirit states, "the rest of the dead lived not again till

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the thousand years were finished." On this we take our stand; and we are inclined to think that our position is impregnable. God's interpretation of his Word must be the best, and he has told us that the thing signified is the resurrection.

We are now ready to inquire what support the Apocalypse gives to the dogma of a past resurrection. Mr Waldegrave would have the binding of Satan to mean the cessation of his personal influence among men; and his deceiving the nations, he thinks may signify the invention and propagation among them of religious imposture. The nations, or Gentiles, as opposed to Jews, represent, in his opinion, nominal Christians. And the result is that the "thousand years will be marked . . . by the uniform prevalence in Christendom of the same fundamental errors as existed at the beginning, without the promulgation or establishment of any new imposture. And the little season will be marked by the appearance and extensive propagation of new and great and various religious deceits" (p. 382.) Passing to the reign of the martyrs and the first resurrection, he holds that they are "sufferers even unto death; and that at one and the same time that they are reigning." They live even although they die by martyrdom. The thousand years are thus viewed as a "period of martyrdom, and not of triumph," during which Satan invents no fresh delusions, but wields those already in existence with such effect, as to make the Church of God to prophecy in sackcloth and ashes. Again, with regard to the "little season" which follows, he dwells upon the resurrection of the rest of the dead, which he holds to be a principal feature of it, and contends that it is only during that period "that the great body of truly living souls shall be brought to God." It will be marked by the abounding of religious error, but also by an unprecedented outpouring of the Spirit of God. This exposition is at least as novel as it is ingenious. We shall not discuss the grounds on which it rests, though we think it would not be difficult to disprove it, for we prefer to assail it in another way. What are the two periods in the history of the Church, which, in the judgment of our author, answer to the millennium, and to the little season which follows it? The ten centuries before the Reformation are the thousand years of the prophecy; the three centuries which have since elapsed are a portion of the season of Satan's liberty and of the last resurrection. Before the Reformation, there was an "apparent outward uniformity" in the erroneous belief of nominal Christians, furnishing a remarkable contrast with the "stupendous heresies of earlier times." This answers to the binding of Satan. There was also much persecution, which answers to

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the resurrection of the martyrs. Since the Reformation, there has been a "vast spiritual resurrection;" but Satan has not been idle. Antinomianism, Socinianism, Jesuitism, Rationalism, and Mormonism, are the results of his going forth to deceive the nations. Now, we propose to test this theory chronologically, comparing it with the other visions of the Apocalypse; for of course, if there be any truth in this interpretation of the 20th chapter, there must be a retrogression. In the 12th chapter, the fall of Paganism is represented under the symbol of the casting of Satan from heaven to earth. He then persecutes the woman, drives her into the wilderness, casts a flood after her out of his mouth, and goes to make war with the remnant of her seed. He gives to the beast who arises from the sea his power, and his seat, and his great authority, and the whole world worship the dragon which gave power unto the beast. If this beast be the Papacy, then the binding of Satan must have taken place soon after its rise, (say about the year 500,) and yet it is during this very time that the beast, who is Satan's minister, is expressly said to "deceive them which dwell on the earth."

Again, Mohammedanism is represented under the symbol of a cloud of locusts from the bottomless pit, who are expressly said to be under the guidance of Apollyon, the angel of the bottomless pit. This event falls under the period during which Satan is bound, yet then surely, if ever, he may be said to have gone forth to deceive the nations. Again, we read (xvi. 13) that under the sixth vial three unclean spirits came out of the mouth of the dragon, the beast, and the false prophet. This cannot be before Satan is bound, according to Mr Waldegrave, and therefore it must be referred to the little season during which he is loosed. But these unclean spirits gather the kings of the earth to the great battle of Armageddon, and this battle is described in the 19th chapter as issuing in the beast and the false prophet being cast into the lake of fire. Is Satan's gathering of Gog and Magog posterior to this? It must be so, on our author's hypothesis. Then what comes of his position, that the Papal Antichrist shall endure till the second coming of Christ,—a position which seems to be equally controverted by the place given to the fall of Babylon in the Apocalyptic visions? In truth, the 20th chapter ought not to be dislocated from the 19th. In the 19th, we have the battle of Armageddon, in which Satan, the beast, and the false prophet are engaged. The fate of the two latter are mentioned, but judgment does not immediately fall on the dragon or Satan. The 20th chapter, however, tells us that he is bound though not destroyed; and, after being again set at liberty for a little sea-

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son, is at last cast into the lake of fire, where the beast and the false prophet are. This is the natural reading of the prophecy, but it is fatal to Mr Waldegrave's interpretation.

Let us examine this hypothesis from another point of view. Giving full weight to the difference of tenses in the original, on which Mr Waldegrave insists, the prophecy runs thus—"I saw . . . . the souls of those who had been beheaded for the testimony of Jesus, and for the Word of God, and as many as were not worshipping the beast, and they lived and reigned with Christ a thousand years." This is a prediction, according to our author, of a period when many shall be raised from spiritual death, and shall suffer martyrdom from the powers that be, and shall be harbingers of a far more extensive resurrection of the spiritually dead than has yet occurred. To bear this out, he insists upon the latter verbs (προσεκυνησαν, εζησαν) being in the aorist tense or indefinite past, as we have translated them, so that it is possible to understand the "not worshipping the beast," and the "living and reigning with Christ," as conditions belonging to one and the same period. But he has strangely overlooked the fact, that one of the verbs (πεπελεκισμενων), and the only one which implies martyrdom at all, is not in the aorist, but in the pluperfect, and is so translated by himself ("them that had been beheaded"); a phrase which intimates, surely, that the martyrdom was over before they reigned with Christ. Besides, he altogether ignores the reference here made to the 6th chapter, where the apostle sees under the altar "the souls of them that were slain for the Word of God, and for the testimony which they held." These are unquestionably the victims of Pagan persecution, and as they are represented as looking forward to a reward promised them, every sound principle of interpretation requires that we should recognise them as again appearing in the 20th chapter, "to live and reign with Christ." Moreover, as they are told to wait till their brethren, that should be killed as they were, should be fulfilled, we seem to be equally bound to recognise these brethren as intended by the company that do not worship the beast. This, of course, disposes at once of Mr Waldegrave's interpretation, removing the martyrdom from the time present of the vision, into the past. Even according to the common postmillennial exposition, which supposes that the prophecy indicates that the principles held by the martyrs shall again be revived, some connexion is maintained between this and the previous portion of the prophecy, but in this new interpretation this vision is completely isolated. We would add, that the change of tenses, which, as Mr Walde-



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grave rightly observes, is not brought out in the authorised version, appears to us to fall in most naturally with the premillennial exposition. The resurrection is described as consisting of two companies—the victims of Pagan, and the victims of Papal superstition. The first party had long disappeared, and of them it its said that they *had been* slain; the other continue in existence up to the very coming of the millennium, and of them, consequently, it is said that they were not worshipping the beast.

It is with some regret that we feel ourselves precluded by the length to which this article has extended from entering upon any examination of the eighth and last lecture of the course, entitled, "The True Burden of the Old Testament Prophecy." But we have still a few words to add upon the bearing of the work which we have been reviewing upon the millenarian controversy.

It will be easily understood that we regard Mr Waldegrave's theory as in one point, at least, much more safe and scriptural than the views commonly maintained by anti-premillennialists. According to it, we are at liberty to look for the immediate return of our Lord. Three hundred years have elapsed, according to our author, since the millennium came to a close. We are now living in the little season during which Satan is let loose, and no man can tell how soon his deceiving may be brought to an end, and the Man of Sin destroyed by the brightness of Christ's coming. Thus, the New Testament exhortations, "Watch, for ye know not the day nor the hour when the Son of man shall come," and, "Behold, the Judge standeth at the door," are restored again to the force which they possessed in the apostolic age. But let us mark well at what price this advantage is purchased. It is by the total extinction of the millennium as an object of hope to the Church. It is by the denial of any period of latter-day glory yet to come upon this earth. Now, premillennialists have asserted and maintained their creed, not, certainly, with the view of upholding the doctrine of the millennium as their main purpose, but with the intention of giving that place to the coming of Christ which the Scriptures assign to it. If there be no millennium to come, certainly, on being satisfied of this, it will cost us nothing to give way to Mr Waldegrave, though we cannot yield to those who postpone the advent to the close of a period not yet begun. Our opponents and we might meet in perfect harmony, and lay aside our differences on the ground which he has indicated, if only it could be proved to be the teaching of Scripture. We suspect, however, that he will meet

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with even more strenuous opposition from postmillennialists than from us. We do not believe that he will easily induce them to lay aside their persuasion of a period of latter-day glory yet to come. About two hundred years ago, this point was fully debated in the Churches of the Reformation; and the result was, that the doctrine of a past or present millennium, till that time largely entertained, was on all hands relinquished. Premillenarians then insisted that the proper corollary of the doctrine of a future millennium was an antecedent coming of Christ. They insist on this still, and now it is proposed to get rid of the cogency of their arguments by going back to the older belief of a millennium that has passed away. We do not believe that the attempt will be successful. To us it appears that the opposite and contradictory views which are held, concerning the nature of the thousand years, are calculated to cast a sad uncertainty on all interpretation of Scripture. Can it be that the language of the Spirit of truth has been so uncertain as to afford ground for two interpretations—one regarding it as a period of blessedness, and the other as a period of martyrdom? Notwithstanding all the arguments of our author, we believe that most men, on comparing Old and New Testament prophecy, will come to the conclusion that there is reserved for this earth a season of light and happiness, such as has not been witnessed since the fall; and as long as this opinion is received, so long shall we continue to maintain that it can only be introduced by the coming of the Lord in glory.

Observe, also, that Mr Waldegrave, with every prepossession and prejudice leading him to take an opposite view, has been brought by the study of Scripture to the conclusion that the reign of the Man of Sin shall not terminate till the coming of Christ. Surely his testimony ought to have great weight under these circumstances; and to those who feel that his position cannot be redargued, we put the question, Does, then, Scripture tell us of nothing to succeed upon the earth the fall of Antichrist? Surely even Daniel's prophecy leads us to expect the full development of the kingdom of Christ, the conversion of the nations, and the restoration of Israel, after the oppressor is removed, and his yoke broken for ever.

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# Notes on Scripture.

## NOTES ON THE PSALMS.

### Psalm CXXXV.

We have been descending the river, finding its banks very varied, and sometimes shade, sometimes sunshine on its waters, yet all along the incessant murmur of praise. The river is now nearer its ocean, and hence the utterance of praise becomes louder, fuller, more distinct and direct than ever. In this psalm and the next, we have two very lofty bursts of song, "Hallelujahs" from the lips of men on earth. The peculiar people, Israel, sing in the name of all God's people; and no doubt the Lord Jesus, when on earth, took up the song as chief musician. The first ground of praise is *what the Lord is* in himself.

"Praise ye Jah (יָהּ),
Praise ye the name of Jehovah (יְהוָֹה),
Praise ye, ye servants of Jehovah" (ver. 1.)

Then, ver. 3—

"Praise ye Jah (יָהּ),
For good is Jehovah (יְהוָֹה);
Hymn ye to his name,
For it is pleasant (נָעִים)." (ver. 3.)

His name is *pleasant*, it is נָעִים; it has in it נֹעַם (Ps. xxvii. 4; Ps. xc. 17.) It discovers to us the Lord's well-pleasedness; it shews us the awful frown of the Judge changed into the sweet smile of favour. *Israel* sees it thus—Israel, to whom the altar and all its significant accompaniments belong.

The next ground of praise is the *Lord's sovereignty*, ver. 4–6—choosing a people, shewing himself above all gods, doing as pleaseth him; and it is sweet for Israel to say as they sing, that this Jehovah is *theirs*, as they are his סְגֻלָּה, peculiar property, his valuable jewels.

"*And our Lord is above all gods.*" (ver. 5.)

Then they praise him for *creation-works*, (ver. 7.) He does what he pleases.

"*Bringing up vapours from the ends of earth;*
*Making lightnings for rain;*
*Bringing the wind from his treasure-chambers.*"

But chiefly is he praised for works of *providence and redemption*, (ver. 8–

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12); smiting Egypt and great kings.* And all this contrasts so broadly with all other gods, that no name but Jehovah's shall be exalted, no one shall be named along with him; his "*memorial*," *i. e.*, that by which he is known and remembered, shall be for ever singular and peculiar. See Exod. iii. 15.

> "*For Jehovah will act the part of a judge to his people*," *i. e.*, defend their rights. (Gen. xxx. 6; Jer. xxii. 16.)
> *And will repent* (*i. e.*, change his procedure) *toward his servants*;"

reminding us of Deut. xxxii. 26, the utterance of the Lord's name in that song of Moses. But as for idols, they have a "*mouth*," but speak not to give advice; "*eyes*," but see not the circumstances nor yet the gifts of their devotees; "*ears*," but hear neither their praise nor prayer; and as they have no "*breath in their nostrils*," they cannot inhale the sweet and fragrant incense offered to them. Their worshippers become equally helpless and vain. Oh then, Israel, bless thou Jehovah! House of Israel, house of Aaron, house of Levi, fearers of Jehovah everywhere, bless ye Jehovah!

> "*From out of Zion let Jehovah be blessed* (*i. e.*, let the voice of praise to him be heard from Zion),
> (Jehovah) *who dwells at Jerusalem.*
> Hallelujah!"

We may easily suppose Christ thus exhorting his own in the days of his flesh, using this very psalm; ay, and at this closing verse, would he not feel peculiarly? for he was Jehovah, come to fulfil all types and shadows, being himself the Incarnate God inhabiting Jerusalem. And then he would look forward to the future, when his throne shall be as a canopy over Jerusalem, and when he shall in glory inhabit it as the city of the Great King, while out from Zion issues forth such praise as makes earth wonder—the joy of Jerusalem heard afar off. We, too, may sing it with such thoughts, joining Israel and Israel's King. It suits all the redeemed, inasmuch as it is

*The peculiar people's praise because of the excellency of their sovereign God.*

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## Psalm CXXXVI.

The theme of last psalm is taken up again; but whereas the *glory* of Jehovah was chiefly dwelt upon there, now it is his *love*. The same

* The construction of ver. 11 is peculiar, the verb הָרַג having had the accusative before, now employs a preposition לְ. So we find it in Job v. 2; 2 Sam. iii. 30; and then we find בְּ following it in Ps. lxxviii. 31; 2 Chron. xxviii. 9. It serms to admit of explanation thus: *to bring destruction* is the essential idea; and as we may say, either, he destroyed the army; or, he brought destruction upon the army; or, he brought destruction to the army; so in Hebrew, by that variety of construction.

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acts display more than one illustrious perfection, and may therefore call forth variety of praise.

"*God is love*" is the pervading view; or, in other words, "God is good, and his mercy endureth for ever"—the fountain and the stream, the fountain sending forth its streams on our scorched and blighted world, its streams that shall never be withdrawn, and which are not like the brook Cedron, flowing only now and then, but are perennial and perpetual. We refer back to what was said on Psalm cvii. 1, in reference to this theme and this view of Jehovah being taught at the *altar*. For it was taught there most specially, and is still taught by the blood of Him who was the sacrifice. Indeed, we may say that it is only when standing by his side that we can truly sing this psalm. He raises the tune; he calls on us thus to sing—

"*Praise ye* (הודו) *Jehovah;*"

not as in Ps. cxxxv. 1, "Hallelujah," but varying the words, "Be ye *Judahs* to the Lord!"

Praise him for what he is (ver. 1-3.)
Praise him for what he is able to do (ver. 4.)
Praise him for what he has done in creation (ver. 5-9.)
Praise him for what he did in redeeming Israel from bondage (ver. 10-15.)
Praise him for what he did in his providence toward them (ver. 16-22.)
Praise him for his grace in times of calamity (ver. 23, 24.)
Praise him for his grace to the world at large (ver. 25.)
Praise him at the remembrance that this God is the God of heaven (ver. 26.)

Is he "*God of gods*"? (ver. 2.) Well may we praise him, and be sure that the mercy which has issued forth from his throne, like the crystal river of the Apocalypse, shall flow on for ever; for there is none higher than himself; no rival to mar his plans, or interfere with his scheme. Yes, he is as Moses described in Deut. x. 17,—so infinitely higher than any creature that ever bore the name of "god," that they dare not be named in his presence.

Is he "*Lord of lords*"? (ver. 3) as Moses also said long ago (Deut. x. 17). Then, no principality in heaven, no power in hell, no assumed lordship in earth, can at all resist him: his mercy shall be impeded by none. It is the mercy of the "God of gods and the Lord of lords!" What height, depth, length, breadth, in his mercy! And you may sing on the banks of this river that fertilises our desert world—"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39.)

Does he "*alone*" do great wonders? (ver. 4). That means, he by

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himself, unaided, needing nothing from others, asking no help from his creatures. As the Nile from Nubia to the Mediterranean rolls on 1300 miles in solitary grandeur, receiving not one tributary, but itself alone dispensing fertility and fatness wherever it comes; so our God "alone" does wonders. (See Deut. xxxii. 12; Ps. lxxii. 18, &c.) No prompter, no helper; spontaneously he goes forth to work, and all he works is worthy of God. Then, we have no need of any other. We are independent of all others, all our springs are in him.

Did he "*make the heavens by his understanding*"? (תְּבוּנָה) (ver. 5)—not only the firmament, but the third heavens, too, where all is felicity, where is the throne of glory? Then, I infer, that if the *mercy* which visits earth is from the same Jehovah who built that heaven and filled it with glory, there must be in this *mercy* something of the same "*understanding*," or wisdom. It is wise, prudent mercy; not rashly given forth; and it is the mercy of Him whose love has filled that heaven with bliss. The same architect—the same skill—the same love!

It is he who "*spread the earth and the waters*" (ver. 6), making a solid platform for man's abode. The Creator is he who sheweth mercy on us. He was preparing a theatre for the display of mercy, even then, and thinking thoughts of grace ere ever man appeared, so that his love has a deep source—"ere ever the world was;" "before the foundation of the world."

It is he who "*made the great lights*" (ver. 7.) Instead of causing the light that was shot out on the three first days of creation, from his presence, to serve our earth, he kindly prepared the "great lights;" that our comfort might be fully attended to, two great orbs were so placed, or our earth so placed towards them, as that our habitation might thus be full of cheerful light. Was he not remembering man? O praise him! And think as you praise, "His mercy endures for ever!"

He made "*the sun to rule by day*" (ver. 8.) Though he knew how our earth would abuse its mercies, and sinners employ the light in order to carry on schemes of wickedness, yet still he made it thus, and left it thus after the fall, to shine on the fields and dwellings even of the ungodly. Yea, and "*the moon and stars by night*" (ver. 9),*—the same that shone in Paradise and Eden. He has not withdrawn them. "His mercy endureth for ever!"

But again; this is he who "*smote Egypt's first-born*" (ver. 10.) Remember his sovereign grace, when righteousness would shew itself upon the guilty. There was mercy then to Israel—drops of that mercy that for ever endureth—at the very time when judgment fell on others. Should

* In this verse the expression is מֶמְשְׁלוֹת in the plural; whereas in Gen. i. 16 there is the repetition of מֶמְשֶׁלֶת—*q. d.*, their jurisdictions over night. The term seems properly to mean the *post of* a ruler, the office he fills as a ruler.

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not this give emphasis to our praises? The dark background makes the figures in the foreground more prominent.

He "*brought out Israel from among them*" (ver. 11.) This was mercy, separating them from all the evil and all the misery there. Ay, and with "a *strong hand*" (ver. 12): for mercy prompted him to exercise power against the mighty. What a ground of encouragement in after ages to his own! That same "strong hand" ready at *mercy's* call to do such acts, and that mercy enduring for ever!

"He *divided the Red Sea into parts*" (ver. 13). Obstacles are nothing to Him whose "mercy endureth for ever." The divided Red Sea is a "pawn of his purpose and power to deliver his Church" in all ages. He "*made Israel pass through the midst of it*" (ver. 14), making the very bed of the sea their highway of safety; as he has often done since then, when the very calamities of his own have become their blessings.

Did he "*shake off*" (נִעֵר) (ver. 15, as Exod. xiv. 27) Pharaoh and his host, as he did the locusts, and this when they would have hung on Israel's rear, and clung to his skirts? This was mercy to his own, their foes overthrown; such mercy as shall awake hallelujahs when Antichrist is destroyed, in the last days (Rev. xix. 1, 2).

Did he "*make his people walk in the wilderness*"? (ver. 16.) Such a floor! such a pathway! Yet who has not heard of their safety and well-being there? Now, this mercy shall still act thus—for ever! All through the desert, and till it is done, his people shall be kept.

Ay, but enemies again appear: "He *smote great kings*" (ver. 17). Great as they were, it availed nothing; they lost their credit and prestige of greatness. And "*noble kings*," too (ver. 18), were shorn of their pomp when they touched his anointed. Such is his mercy—mercy that lasts still for us in these last days. Yea, "*Sihon, king of Amorites*" (ver. 19), like the goodly cedar, himself and his hosts (Amos ii. 9), the first that opposed their entrance into their land—he fell; an example to those who might afterwards dare to oppose the Lord's people. And when "*Og, the king of Bashan*" (ver. 20), took the field, a giant, a new and more terrific foe, he too fell. And the *mercy* that thus dealt with enemies so great, enemies so strong, one after another, "*endureth for ever.*" When Antichrist raises up his host in the latter days, one after another—when the great, the famous, the mighty, the noble, the gigantic men, in succession assail the Church, they shall perish. "For *his mercy* endureth for ever."

But celebrate the Lord's praise again; for "*he gave their land for an inheritance*" (ver. 21). His mercy to his own soon comforted them for all their toils and conflicts, in a land flowing with milk and honey—a type of that inheritance awaiting his saints now, after conflict is over. It was "*an inheritance to Israel, his servant*" (ver. 22); to Israel who had served him, and who would yet serve him better. *Mercy* gave this reward; it was not *merit* that won it; and so it shall be to the end, even in the case of the Lord's servants who labour most for him. Israel and all the saints are debtors to mercy to the last.

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He was the God "*who remembered us when we were brought low*" (ver. 23.) He did thus to Israel in times when sin brought on chastisement, as in Judges ii., iii., iv., &c., or 2 Kings xiii. 4, xiv. 26, 27. In backsliding times he still kept hold of us, not forgetting us when we forgot him. Oh what mercy! Like the mercy of Him whose love changes not! The river flowed on day and night, even when we came not to draw! "*And redeemed us* (broke us off) *from our enemies*" (ver. 24.) Grace interposed for the helpless, the doubly helpless; and redeemed the backsliding ones from the very adversaries that were raised up to chastise them. And thus mercy will do in the latter day to Israel again; and thus it is ever doing for saints at this present time.

We might fancy that they who have so much to sing of in favour of themselves, so much done for their own souls, would have little care for others. We might fear that they would be found selfish. But not so, the love of God felt by a man makes the man feel as God does towards men; and as God's love is ever going forth to others, so is the heart of the man of God. Indeed, we see how even as to patriotism — a man's intensest patriotic feelings do not necessarily make him indifferent to the good of other countries, but rather make him wish all countries to be like his own; so much more certainly and truly is it with the Lord's people in their enjoyment of blessing. Their heart expands toward others; they would fain have all share in what they enjoy. They therefore cannot close their song without having in it another clause—Praise Him who is

"*The giver of bread to all flesh!*" (ver. 25.)

Not to Israel only does he give blessing. They had their manna; but, at the same time, the earth at large had its food. So in spiritual things. Israel's God is he who giveth himself as bread of life to the world. Perhaps at this point the Psalmist's eye may be supposed to see *earth in its state of blessedness*, after Israel is for the last time redeemed from all enemies, and become "life from the dead" to the world—when Christ reigneth and dispenses bread of life to the new earth, as widely as he gave common food—"the feast of fat things to all nations" (Isa. xxv. 10), as Fry suggests; for his mercy will not rest till this is accomplished.

"*O give praise* (הודו) *to the God of heaven!*" (ver. 26.)

Whom having not seen we love, for his mercy endureth for ever; whom, seated in heaven, we see not, but from whom all these blessings comes down to earth. It is *Heaven* that blesses *Earth*, and shall not Earth send up its praise to Heaven. Oh, that all men were *Judahs*—joining in this song to Jehovah—

*Praise to Jehovah because of his mercy that has blessed and will bless for ever!*

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## Psalm CXXXVII.

When a fitful gust of wind has blown aside for a time the sand that hid an ancient tomb or monument, the traveller, arrested by the sight, may muse beside it, and feel himself borne back into other days, sympathising with the mourning friends who piled these monumental stones. But his deepest sympathy can never equal, and scarcely can resemble with much nearness, that burst of grief with which the real mourners consecrated the spot. It is even thus with our psalm. We feel it to be a peculiar song of Zion, strangely beautiful, full of pathos, and rising to sublimity; but what would be the fresh emotions of those who sang it first, and who dropped their tears into these rivers of Babel! No author's name is given; but so plaintive is it, that some have ascribed it to Jeremiah, the weeping prophet, of whose Lamentations it has been said, "Every word seems written with a tear, and every sound seems the sob of a broken heart."

Perhaps we expected to find some notice prefixed, such as at other psalms, of the instrument used when it was set to music, such as, "On Gittith," (עַל) or "on Sheminith," (עַל) when first the sound broke on our ear—עַל-נַהֲרוֹת and עַל-עֲרָבִים. But the only instrument before the singer is the murmuring streams of Babylon, with the wind moaning through the willows on either bank. Whether wandering along by Euphrates, or Tigris, or Ulai, or Chabor,* all of them "*rivers of Babylon*," the exiles of Israel felt the burden of Jehovah's anger in their state of estrangement from the land given to their fathers. We have a series of most moving scenes presented to our view:—

1. The river's banks fringed with mourners, who sit there, shaded by the willows. You see above their heads their harps which they used in Judah, and perhaps in the temple of Jerusalem, some of these mentioned, 1 Chron. xv. 16. (*Patrick.*)

2. You see some of their gay, heartless oppressors approaching the weeping band, asking a song. Q. Curtius, in his history of Alexander the Great, (vi. 2) tells us of the captive women from Persia being ordered to sing in the fashion of their country (*suo ritu canere*), when, in the midst of the scene, the king's eye caught the spectacle of a mourner on the ground, sadder than all the rest, the wife of Hystaspis. The lordly oppressors of Israel were then feeling retribution, summoned to do as they had done to their captives. The wife of Hystaspis, says the historian, struggled against those who would fain have led her forward to the king, foremost among the captive band with whose songs they sought to entertain themselves; even as here Israel, though fallen, replied in princely dignity, to these who asked of them some stanza, at least, of some one song of Zion (מִשִּׁיר)—

* "In the midst thereof," in the midst of *her*, (בְּתוֹכָהּ) means in the midst of the country. The four streams we have named, are four of these that Scripture speaks of in connexion with the captives. Alas! not four rivers of Paradise to them!

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> "*How shall we sing Jehovah's song*
> *On the soil of a stranger?*" (ver. 4.)

3. You see their oppressors retire, and the exiles are alone again, dropping their tears into the stream. They sing now, the one to the other, and this is the burden—

> "*If I lose my memory of thee, O Jerusalem,*
> *Let my right hand lose its memory!*
> *Let my tongue cleave to the roof of my mouth*
> *If I do not remember thee—*
> *If I do not lift up Jerusalem*
> *On the top of my joy!*" (ver. 5, 6.)

They remember the past; and they know it is foretold (Isa. xxxv. 10) that one day they shall return to Zion with songs; till that day arrives, they will continue to hang up their harps.

4. You see them assume the attitude of appeal and prayer. They call upon Jehovah to visit their oppressors. *Edom* is first mentioned. Why is this? We find the explanation in Obad. 8–14, where Edom's unbrotherly exultation over Israel's day of calamity is described; as also in Lam. iv. 21. *Babylon* is next. The awful cry against this foe, the Antichrist of that day, resembles Rev. xviii. 20, "Rejoice over her!" The emphasis is to be put on "thee," and, in ver. 9, "thy children," in opposition to God's people and their children. Happy the man who, instead of being an oppressor of God's heritage, is the Lord's instrument in bringing low, even to the foundation, the city that has fought against him, thus regarding her in her own way; yes, happy is that man even though in executing the judgment he be sent to dash the children on the rocks (children being reckoned one with their parents, as in Achan's case, Josh. vii. 24), in pouring out the vial of wrath.

Could our Master sing this song? If he identified himself with his people in Egypt, as we find him doing in Ps. lxxxi. 5, why should he not sympathise in this strain also? He would use it when on earth. And his Church herself, a stranger in a strange land, can use it, not only in sympathising with Israel's ruin, but in thinking of what has endeared *Jerusalem* to us. *Calvary*, *Mount of Olives*, *Siloam*, how fragrant are ye with the Name that is above every name! "*If I forget thee, O Jerusalem!*" Can I forget where he walked so often, where he spoke such gracious words, where he died? Can I forget that his feet shall stand on that "Mount of Olives, before Jerusalem, on the east?" And can I not pray against Antichrist in using the names of Edom and Babylon, the old foes of the Lord and his people? Yes, I fully sympathise in every verse of this sacred song, for it is

*Exiled Israel's tender zeal for Jerusalem and Jehovah.*

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## Psalm CXXXVIII.

David's harp again sounds; from this psalm onward to Ps. cxlv.,

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where praises of every kind, and probably proceeding from various singers, close the Book.

The theme is the promise made to David (Ps. lxxxix. 26, and 2 Sam. vii. 28, which is in effect the same as Isa. lv. 3), "The sure mercies of David." It is the definite promise of a Saviour, to descend from David's loins, that furnishes the subject. And is not this substantially the same as the *first promise*, the great promise of a Deliverer, the promise of the Seed of the woman? Let one read over the seventh chapter of 2 Samuel, as it came from David's full heart, and he has found the keynote of the psalm; and let us only recall the promise of a Saviour in its fulness, and we will join in every clause of the psalm. Our Master would feel all at home in every verse.

In ver. 1–3, he sings to this effect—No god, no pretended god, in any country, or any age, ever gave utterance to such a thought as I am now to sing of—"*before the gods I will sing*," and I worship toward thy holy temple as I sing, praising thee for such a matchless display of mercy and truth! (comp. John i. 14.)

"*For thou hast magnified, above all thy name, thy word,*
*In the day when I called, and thou didst answer*
(When) *thou didst strengthen me in my soul with might!*" (ver. 2, 3.)

In that day when the Lord brought to him *the word*, or promise, of which he speaks (the word concerning the future Son), he did an act of grace that might be said to cast into the shade even all the other displays of grace God had given. "*All thy name*," is used here as equivalent to "*all that hitherto has made thee known and famous in our eyes.*" This is the sense of "name" in such places as 2 Sam. vii. 9, and 23, a passage closely allied to this; viii. 13, xxiii. 18. In short, it is like as if one had said of Abishai (1 Chron. xi. 20), "You had a name among the three, but that last exploit of yours has raised you above all your previous name;" or take Jer. xxxii. 20—"Thou hast made thee a name" by thy wonders in Egypt, but this promise to David is "above all that name of thine."

In ver. 4, 5, he sings to this effect—No king ever heard news like this that thou art making known. When they hear it,

"*They will sing in the ways of the Lord!*" (ver. 5.)

They will sing בְּ "upon," as if to say they will enter on these ways (*Hengst.*); or rather, AT, because of hearing such an account of Jehovah's dealings with men.

In ver. 6, 7, he sings to this effect—Unparalleled grace! The Lofty One has stooped down to shew mercy to one so low as I, to the family of Jesse—yea, to the fallen family of man—

"*The Lord is exalted; and* (yet) *he looks upon the mean!*
*While the proud he knoweth afar off.*" (comp. Luke i. 51, 52.)

This gracious Jehovah removes all my fears, whatever shall betide; for he will help me.

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In ver. 8, he sings to this effect—Lord, leave me not till thou hast brought me into glory. Confidence of getting leads him to ask boldly, as in 2 Sam. vii. 27, and what he asks is, to be kept till glory come. For by "*the works of thy hand*," is meant the undertaking God has commenced. Every saint has this same confidence, remembering it is written, "He that hath begun a good work in you, will perform it until the day of Jesus Christ" (Phil. i. 6.) Our Lord, the son of David, as well as David's Lord, would often, in the days of his flesh, use this appeal, and sing in man's behalf this glorious psalm; and shall we not take it up, now that "*the Word*" has been fully developed, and developed in such astounding magnificence of grace? It suits us as much as it did David, or any other; for it is

*Heartfelt praise for Jehovah's Great Promise.*

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PSALM CXXXIX.

"A psalm of David," and no doubt often sung by the "son of David." For, rightly understood, there is not in it any thought of desiring an escape from the Lord's happy presence in ver. 7, 8; far from this, it is meant to express delight in the remembrance of Jehovah's omnipresence and omniscience. It is not the utterance of the First Adam, slinking from sight behind the trees of Eden; but it is the utterance of the Second Adam, dwelling in blissful fellowship with God, which fellowship he would not for all worlds ever lose. Think of it as sung by David, and by Christ, and by all the family of Christ.

The keynote, then, is delight in the Lord's presence. The structure is very simple, and there are no difficulties in any verses but 15, 16; to the understanding of which it is needful to know that "*lower parts of earth*" is a proverbial expression for *secresy*—what is hidden from view of man—as the parallelism shews. The verses are to this purpose—

"*My substance was not hid from thee when I was made in secret,*
*When I was curiously wrought, hid from the view of all men.*
*Thine eyes saw when I still was unprepared* (*i. e.*, my unformed substance; or, the unwound ball of the thread of life),
*And on thy book all of them were written,* (viz.)
*The days which were still to be, and of which none then was.*" (Hengst.)

And because of this singular care of the Creating Hand, and the skill displayed in the rare workmanship, ver. 14 sings—

"*I praise thee on this account, that I am greatly distinguished!*
*Marvellous are thy works! Yes, my soul perceives it well!*"

But now let us trace the thread of connexion that runs through the whole psalm. There is in ver. 1–6, *adoration of Jehovah's omniscience.* The Lord Jesus could sing it all; even verse 6, "too wonderful for me" (Prov. xxx. 18), was suitable to him as man, in his humiliation-

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days, when he knew not the day of his second coming, and when he stood on the shore and adored the awful depth of his Father's counsels. The expression, "*Laidst thy hand over me*" (תָּשֶׁת עָלַי), denotes a kind, friendly act; not the act of one in anger, as when שָׁלַח יָד is used, in such passages as Exod. xxiv. 11. The Psalmist is rejoicing in the shadow of this Omniscient One.

In ver. 7–12, there is *adoration of Jehovah's omnipresence.* If I had cause to flee from thee, whither could I go? And let us note that ver. 10 expresses the gracious leading of a father and friend—"Thy hand would lead me," like ver. 5; while ver. 11 is more expressive of favour still—

> "*If I should say, surely the darkness will crush me,* (יְשׁוּפֵנִי)
> *Then night would be light about me.*"

Were I apprehensive of danger, some appalling evil ready to *crush* me (שׁוּף, as Job ix. 17, and as Gen. iii. 15) during the darkness, the Omnipresent One would haste to my help. Is there any reference to Satan's "hour and power of darkness" involved in this use of the first word applied to his assaults on the woman's Seed (שׁוּף)?

In ver. 13–18, there is *adoration of Jehovah as owner and Creator of men.* "For thou (אַתָּה), and no other, possessest and hast the right to my most inmost parts;" and then he sings of the wonderful work of the heavenly Father, forming the human frame, closing with that exclamation of amazed delight—

> "*How precious are thy thoughts to me, O God!*"

In this there is a resemblance to Ps. xl. 5. Christ identifying himself with his own, and wondering at his Father's thoughts "to usward." There, however, it is chiefly his thoughts, or plans, about our redemption, while here it is more specially about our creation. Unless, indeed, we suppose that the glowing description of ver. 14, 15, 16, may refer, not to creation only, but also to the forming anew of the body after it has lain in the dust, when it is to arise in honour, in glory, in power, the very likeness of Christ's perfect human form.

In ver. 19, 20, there is presented to us the omniscient and omnipresent Creator *as Judge.* Though at present he bears long with the ungodly, he hates their sin, and will destroy the sinner. In this he glances at the great day when the Judge shall say, "*Depart.*"

In ver. 21, 22, there is a *protestation on the part of the Psalmist,* against all who are foes to Jehovah, whom he has thus held up to our adoration. It reminds us of John xxi. 17.

In ver. 23, 24, there is a prayer that this *omniscient and omnipresent Creator would keep his worshipper for ever* on this side. Some render "wicked way" (ver. 24), the way of an idol (so Gesenius); but Hengstenberg seems right in rendering it, "the way of pain;" that leads to pain or trouble; the contrast of the "*everlasting way,*" [the "*ancient paths*" of Jeremiah vi. 16], where a man finds rest to his soul. This is the way that ushers a man into the kingdom, into the bliss of the

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ages to come. It reminds us of Isaiah xxxv. 8, the holy way in which those walk who enjoy the bliss of the Restored Paradise.

Thus we see that this psalm is one of joy and happy confidence in God, abounding in views that enlarge the heart and strengthen it. It expresses the worshipper's

*Satisfaction in the all-knowing, ever-present Creator and Judge.*

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## Psalm CXL.

Another psalm of David, to be sung by all saints, even as it was used by their Head, David's son. In it we have (ver. 1–3) the *picture of the wicked*, with a "Selah," that bids us pause over its dark colours. Then we have (ver. 4, 5) *a view of the snares spread by the wicked*, with another "Selah" pause. Thereafter, we see a soul in *the attitude of faith* (ver. 6–8.) When they are laying their snares, calm as Elisha beholding the Syrian host assembling (2 Kings vi. 15), the stayed soul sings—

"*I have said to the Lord, My God art thou;*"

and then prays, putting a "Selah" at the close, that we may again pause and survey the scene.

In ver. 9–11 we have the *certainty of the wicked's overthrow* spoken of as a thing to be realised as a matter of course. It is a glance at the great day of the Lord, when he destroys the Man of Sin, and all such foes.

"*Coals of fire shall be thrown upon them;*
*He will precipitate them into raging gulfs* (מַהֲמֹרוֹת);
*They shall rise no more.*"

And then we have (ver. 12, 13) *the calm assurance of blessing to the righteous*, introduced by an expression that sends our thoughts away to Job's memorable utterance of his hope that the Redeemer would appear on the earth at the latter day (xix. 25.) "*I know*," says the Psalmist—

"*I know that Jehovah will execute*
*The judgment of the poor, the right of the needy.*"

And the issue shall be this, the righteous shall praise his name, and dwell before his face for ever. They shall inherit the promised kingdom, entering in with songs, and continuing their songs for ever. Such is this song of the sweet singer of Israel, under the inspiration of the Holy Ghost, setting forth

*The righteous, amid surrounding snares, confidently expecting the ruin of the ungodly, and their own reward.*

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## Psalm CXLI.

A psalm of David, for the Church's Head and the Church's members in every age. For may the members not cry, and might not the Head cry, with as much urgency as ver. 1, 2, hastening an answer, like Daniel at the hour of the evening sacrifice (ix. 19–21)? And should not prayer and alms-giving go together, now as of old? as in the days of Cornelius (Acts x. 3); and as here, the "prayer and the *lifting up of hands*," *i. e.*, whatever our hands bring to God, by way of offering or service.

In all ages, *help against temptation* has been needed, as in ver. 3–5. Surely we need still to pray in this self-indulging age, as ver. 4, Let me not be ensnared by their prosperity,

"*Let me not eat of their dainties.*"

Nay, rather, instead of this self-indulgence,

"*Let the righteous smite, it is mercy;*
*My head refuses not the oil for the head.*"

This oil for the head is better to me than all that these guests find at their festive board. Yes, and if tempted to avenge myself (Matt. xxv. 51), I will pray instead. The force of the clause my be thus given—"*For still while it continues, my prayer shall ascend against their evil*" (Hengst.). The Church has in every age needed the help of hope, when her persecutors were strong; and this we have in ver. 6, 7—

"*Their judges are overthrown in* (precipitated on) *the sides of the rock*" (2 Chron. xxv. 12);

they who were leaders of the oppressing crew are fallen! crushed! dashed in pieces by the mighty hand of the Judge of all! And though now they refuse to listen to warning, yet it is their interest so to do; therefore, "*Let them hear my words;*" for there is no terror in them, no bitterness if listened to now (comp. Ps. ii. 12); "they are sweet."

The Church never doubts, and never in any age has doubted, that soon shall come *her final escape from all snares;* and this we have in the closing verses, ver. 8–10. They remind us much of Paul's words in 2 Tim. iv. 18—"And the Lord shall preserve me from every evil work, and will preserve me to his heavenly kingdom." Like Jehoshaphat in 2 Chron. xix. 12, the Church fixes her eye on the Lord (ver. 8) whatever be her case, imitating her Lord in the days of his flesh, when he, too, used this psalm, most emphatically praying, "Leave not my soul *bare*" (אַל־תְּעַר), when about to pour out his soul (הֶעֱרָה Isa. liii. 12). It is interesting to notice that the last words of the psalm are literally,

"*Until that I pass over.*"

Go on overthrowing them till they are annihilated; go on destroying

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them till thy people are safely in the kingdom—"*passed over*" into Canaan, as when the ark stood keeping back Jordan's waters for them; or as when Israel passed the Red Sea and entered on the conquest of the land, for the expression is the same as occurs in Exod. xv. 16. Augustine was wrong in thinking the reference was to the *Passover;* for that is expressed by a peculiar term, whereas this is the usual אֶעֱבוֹר. But he has been followed by others, *e.g.*, one who paraphrases the clause thus—

"And let my saints escape with me;
My blood their passover shall be."

But the allusion is to the *passing into Canaan,* and so reminds more directly of the glory. Christ and his host of ransomed ones march in triumph into possession of the kingdom, while his and their enemies are falling on every side, like snow falling on fire. The whole psalm is

*A prayer of the Head and his members to be kept from every evil work and preserved to the kingdom.*

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## Isaiah viii. 1, 3.

*Maher-shalal-hash-baz.*

It is difficult to translate this name succinctly; but it may be done thus, "*Haste-prey-speed-spoil.*" There is a sort of intended alliteration in part of the name "hash-baz;" for the Jews were fond of alliteration. We find "*Gog and Magog*" always mentioned together. The similarity of sound helping the memory, the Jews seem to have employed this method in their catalogues of names. We subjoin some examples.

| | |
|---|---|
| *Zur* and *Hur*, princes of Midian, . . | Josh. xii. 21. |
| *Ziph* and *Zipha*, . . . . . . | 1 Chron. iv. 16. |
| *Medan* and *Midian*, . . . . . | 1 Chron. v. 32. |
| *Shuppim* also, and *Huppim*, . . . | 1 Chron. vii. 12. |
| *Peresh*, and the name of his brother was *Sheresh*, . . . . . . . | 1 Chron. vii. 16. |
| *Hanan*, *Anan*, . . . . . | Nehem. x. 26. |
| Of *Sallai*, *Kallai*, . . . . . . | Nehem. xii. 20. |
| *Milalai*, *Gilalai*, . . . . . | Nehem. xii. 36. |
| *Bigtha*, *Abagtha*, . . . . . | Esther i. 10. |
| *Arisai*, *Aridai*, . . . . . | Esther ix. 9. |

We have heard "*Uz* and *Buz*" noticed in this connexion (Genesis xxii. 21), but in Hebrew the assimilated sound disappears, for the letters are עוּץ, "Utz," and בּוּז, "Buz."

The signification of some of these alliterated names is interesting, shewing more reasons than one for their juxtaposition. Thus, *Medan* is "judgment," and *Midian* is "strife"—the one suggesting the other, judgment to counteract strife. So, *Shuppim* means "attacked," and



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*Huppim* means "protected," the one the correlative of the other. *Peresh* signifies "spreading," and *Sheresh*, a "root." Thus, also, *Zur* is a "rock," and *Hur* is a "prince," names alike befitting nobles of Midian. *Zipha* means "a loan," and *Ziph* means "borrowed."

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## EZEKIEL xvi. 53.

### *Sodom restored.*

This has been often misunderstood, and has seemed a hard saying, even to those who take the literal view of the prophecies. "*When I shall bring again the captivity of Sodom.*" But we think the passage is very clear. It runs thus:—The Lord speaks to Jerusalem and Judah, pronouncing their doom, in these terms (ver. 52), "*Bear thy shame*"—that is, undergo a long period of desolation and reproach, the shame of centuries of ruin and degradation. Then, when thou hast borne this thy shame, I mean to return in mercy, but so to return as to prevent thee boasting. It shall be thus, "*I shall bring back* (וְשַׁבְתִּי) *the captivity of these, namely, the captivity of Sodom and her daughters, and of Samaria and her daughters, and the captivity of thyself, in the midst of them.*"

The passage foretells a restoration of Samaria, as is elsewhere done; but it also foretells a restoration of Sodom. Now, this is what is spoken of in Ezekiel xlvii., the healing of the waters of the Dead Sea. The Lord will yet remove from the site of Sodom those tokens of heavy curse that have rested on it for ages, healing the salt sea, and restoring fertility to the plains of Sodom. He will do this at the time when he restores Samaria and Judah, lifting from them the blight and curse of wrath.

Thus, *Sodom* is put on a level with Samaria and Judah when mercy is distributed in sovereign grace. All three were shut up in unbelief, and the curse poured on all three; and now, in the latter days, mercy shall revisit these ancient spots, on which the burning thunderbolts fell. All the land shall present the aspect of a field that the Lord has blessed. It is to the *locality*, not the inhabitants, that reference is made.

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## ACTS x. 42.

### "*Judge of quick and dead.*"

Is it not because the apostles ever kept in mind the uncertainty of Christ's coming, that they spoke of "*the quick?*" As if they had said, "Judge of the dead, but of those then alive too, such as ourselves, should he come now." The expression helped to impress the possible nearness of the Day.

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## PHILIPPIANS iii. 3.

This might be better rendered thus—" We are the circumcision, who worship (θεῳ πνευματι) God, *who is spirit.*" It seems to refer us to John iv. 24, " God is spirit."

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## MATTHEW xxiv.

Skeleton harmony of the Evangelists' account of our Saviour's prophecy respecting the destruction of Jerusalem and the end of the world.

| MATTHEW. | MARK. | LUKE. | MATTHEW. | MARK. | LUKE. |
|---|---|---|---|---|---|
| xxiv. | xiii. | xxi. | xxiv. | xiii. | xxi. |
| 1, 2. | 1, 2. | 5, 6. | 23–25. | 21–23. | ... |
| 3. | 3, 4. | 7. | 26–28. | ... | ... |
| 4–9. | 5–9. | 8–13. | ... | ... | 24. |
| ... | 10. | ... | 29, 30. | 24–26. | 25–27. |
| ... | 11. | 14. | 31. | 27. | ... |
| ... | ... | 15. | ... | ... | 28. |
| 10. | ... | ... | 32–35. | 28–31. | 29–33. |
| ... | 12, 13. | 16, 17. | 36. | 32. | ... |
| ... | ... | 18, 19. | 37–41. | ... | ... |
| 11, 12. | ... | ... | 42. | 33. | ... |
| 13. | 13. | ... | ... | ... | 34–36. |
| 14. | ... | ... | ... | 34–36. | ... |
| 15, 16. | 14. | 20, 21. | 43, 44. | ... | ... |
| 17, 18. | 15, 16. | ... | ... | 37. | ... |
| ... | ... | 22. | 45–51. | ... | ... |
| 19. | 17. | 23. | xxv. | ... | ... |
| 20–22. | 18–20. | ... | ... | ... | 37, 38. |
| ... | ... | 23, 24. | | | |

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## CALVARY.

Under former dispensations, special respect was paid to *places.* The gate of Eden was most probably the place where the antediluvian patriarchs worshipped. At Shiloh and Zion the tabernacle was pitched; and on Moriah the temple was built, " thither the tribes went up." In the histories of Abraham, Jacob, Moses, David, and Elijah, we may also trace a regard to particular spots. In various places stones were set up, altars reared, and pillars erected, to commemorate particular events, and awaken peculiar feelings. Under the New Testament dispensation, little reference is made to *places;* our attention is more fixed on *persons;* and especially on *One Glorious Person.* The ceremonial is withdrawn, for the great reality is come. The Saviour predicted this change, when, speaking to the woman of Samaria, he said—" Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the

Father" (John iv. 21). He afterwards said—"I that speak to thee am he," even the Messiah, the true Tabernacle, the eternal Temple. The person of Christ, what he did, and the result of his work, are now *our* great themes. These cast all places and things into the shade, or only permit them to shine with the glory which they reflect from him. But we cannot leave out of our thoughts the sphere of the Saviour's life and labours. The country where he was born, lived, and died, is "Immanuel's Land," and he will yet claim it as his "Beulah." The city over which he wept, and near to which he died, is full of interest, and a glorious destiny belongs to it. But of all spots there, or anywhere else, Calvary is the most intensely interesting. Round that small spot of ground on which his holy and life-giving blood dropped, and beneath which his marred body reposed, the most blessed associations cling. There he suffered in ignominy, thence he arose in triumph, and to it he will come again in glory; over that spot he breathed out his dying groans, his loving sighs, his holy soul. There he uttered his words of resurrection salutation, and triumphant joy, and now in heaven he beholds with infinite delight the fruit of his soul-travail on Calvary.

But where and what was Calvary? It was a spot of ground near to Jerusalem. Whether, as is commonly believed, it was a hill, or mount, we are not quite sure. The other name "Golgotha," or "place of a skull," is supposed to indicate that it was a small mound in the shape of a skull. It was, we suppose, "the Tyburn of Jerusalem;" everything about it was repulsive and dreary, without a single redeeming feature: so that it might have been almost mentioned in the same sentence with "Tophet." Strange that a place so loathsome, with a name so revolting, should become the centre of millions of hearts, and the theme of millions of tongues! Redeeming love hath shed an undying glory on this scene of horror, and, henceforth, there is no spot so lovely as "the place which was called Calvary."

Can this memorable spot be now identified? This is more than doubtful; God seems purposely to have cast a veil over the identity of what are called sacred places. Superstition professes to shew the very stable where Christ was born; whereas, it is very probable that the inn and stable were alike temporary erections, provided to meet the exigency of the influx caused by "the enrolment." And, as regards Calvary, some who are the best able to judge have concluded that "the Church of the Holy Sepulchre" *does not* cover over the place called Calvary, which we know was without the walls of the ancient city. One is glad to think that the spot where the grim and cruel crusaders paid their idolatrous worship, where the mummeries of superstition have been enacted for ages, and where year after year the lying miracle of "the holy fire" is performed, most probably is *not* the place where Immanuel died.

But wherever Calvary was, the transactions which took place there can never be forgotten. The great fact that "Christ died for our sins, according to the Scriptures," remains. It teems with wonders, and is

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prolific in blessings, ever overflowing with salvation to man, and glory to God. If the earth had opened its mouth, and taken down Calvary to its very centre, this would not have at all affected the great deed wrought there. CALVARY is one of the representative words of human language. As the word "hell" represents the deepest misery and despair—the word "heaven" the highest joy and glory; as the term "Sinai" reminds of justice and wrath; so does the word "Calvary" reveal mercy, love, and tender compassion. Calvary, then, must never be forgotten. All that is vast in power, sublime in mercy, beautiful in holiness, deep in wisdom, and tender in love—all that is delightful in friendship, touching in sorrow, or cheering in sympathy—all that is dreadful in the wrath to come, or desirable in the glory to be revealed, demands that Calvary should be held in everlasting remembrance.

> "Not Eden's groves, nor Jordan's streams,
> Not Bethel with its mystic dreams,
> Nor Sinai, where the Law was given,
> Nor Tabor, clothed with light from heaven,
> Nor all earth's noblest scenes, can be
> So dear to man as Calvary."

Let us therefore endeavour to meditate on some of its *associations.* We say *some*, as a small selection only can be made. We ask attention to three words—LAW, LOVE, and LIBERTY, which will lead us to look at the suffering Saviour under as many different aspects—*Condemned*, *Consecrated*, and *Conquering.*

I. *Look at the Saviour as Condemned; and herein see Law in its might and majesty.* We speak not now of *human* law. Christ was condemned by man, and according to man's law; but the whole pròceeding was a mockery of all law and justice. If we study the conduct of Caiphas, Herod, and Pilate, we see nothing of the majesty of law. The infamous Jeffries would scarcely have treated the worst criminal with so little decorum as those rulers manifested towards the meek and innocent Saviour. We speak of *Divine* law. The Saviour was "made under the law," and he must bear the consequences of the position which he voluntarily assumed. The Jews said—"We have a law, and by our law he ought to die; because he made himself THE SON OF GOD." Divine justice, holiness, and truth also said—"WE have a law, and by our law he ought to die, because he made himself the SON OF MAN." In these two utterances, we see injustice and justice—falsehood and truth. The Lord Jesus was condemned by man—he was also "made a curse for us." Man's condemnation could have effected nothing, if God had not imputed sin to the Sinless One—if "the Lord had not laid on him the iniquity of us all."

Thus, in the sufferings and death of the Saviour, we see the *might* of law. It was the law of God which arrested the Saviour, bound him, and slew him. It was a great proof of the might of law when an English judge sentenced the heir to the English throne to be imprisoned for contempt of court; and frequently now, one single

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officer armed with a small piece of paper exacts obedience from the many and the mighty. There is something awful and mysterious in the might of even human law, when administered solemnly and righteously; but it is much more so as regards Divine law,—and this is the case most of all when it is viewed in connexion with the sinless Saviour. He bowed to its authority—he reverenced also its majesty, thus acknowledging its holiness, and putting honour upon it. Truly, "he magnified the law, and made it honourable," and became "the end of the law for righteousness to every one that believeth."

Calvary thus proclaims, as with a thousand voices—*The honours of Divine law must be maintained, cost what it may.* How solemnly does this fact bear upon the unbeliever who rejects this great sacrifice, and upon the careless soul who passes by all this wondrous display of love and justice with unconcern! Behold, ye despisers, the truth and terribleness of the threatenings of God's holy law. His own Son, when he took the sinner's place, was not spared. The curse of the law smote him, filled him with unspeakable anguish, and exposed him to the bitterest sufferings. Do you think, then, that you may break God's laws with impunity? It cannot be! If God's own sinless Son cried out in agony, when under the curse of the law, how will you feel, and what will you say, if God's wrathful displeasure should take hold of you? The only way of escape is to fly for refuge to the Saviour, who "died, the just for the unjust, that he might bring sinners to God." Shelter in him, and no curse can smite you.

Believer in Jesus, this also concerns you. For you that curse was borne—for you that law was honoured; though a law-breaker in yourself, yet in Christ you are a law-fulfiller. He is "the Lord your righteousness," and you may now boldly sing—"Who shall condemn? Christ hath died." The honours of the law are not tarnished by your salvation, but the Judge of all justifies you as a believer in Jesus. Glory then in the cross of Christ, and glorify God for this unspeakable gift.

II. *Look at Christ on Calvary as consecrated, and see Love in its tenderness and triumphs.* If ever entire consecration to any cause—if ever complete devotedness to the interests of others was manifested, it was at Calvary. Yes, there we behold both exhibited to an infinite extent. Hark to the Saviour's words, and remember that they faithfully portray his heart's feelings—"Lo, I come;" "I delight to do thy will;" "I have a baptism to be baptized with, and how am I straitened till it be accomplished;" "Father, the hour is come; glorify thy Son, that thy Son may glorify thee;" "For their sakes I sanctify myself, that they also may be sanctified through the truth." And who were those for whose eternal welfare he thus devoted himself? They were vile, insignificant worms of the dust, ungrateful rebels, who had lost the image of God, and who desired not the knowledge of his ways. How wondrous was his love to give HIMSELF for such!

In this Consecrated One hanging on the cross, see Love in its most wondrous *tenderness.* Around his cross were enemies for whom he prayed; near him was a writhing wretch whom he renewed and

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saved; beneath him his mother, and a few attached friends for whom he tenderly cared. These three different characters and classes drew out his heart's love in its various manifestations: pitying love to his enemies—saving love to mourning, praying souls—and sympathising, comforting love towards afflicted and tried ones,—and all infinitely *tender*. But it was also *triumphant* love. It triumphed over pain, shame, dishonour, and the natural shrinking back of his true human nature;—over all the taunts and scorn of enemies—over all the coldness and treachery of friends—over sin, death, and hell. It was glorious, omnipotent love, which failed not, which faltered not, until it reached its great goal triumphantly shouting, "IT IS FINISHED!" Well may the watching millions of angels burst out into a song, and that song be, "Behold *how* he loved them whose cause he undertook!" Let the strain be prolonged through everlasting ages, for "worthy is the Lamb that was slain." "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever. Amen."

III. *This Conquering One introduces liberty in perfection and permanence.* He was bound that his people might go free. He was nailed to a cross, that all who believe in him might have liberty to "enter even now into the holiest by his blood." He was imprisoned for a time in a dark sepulchre, that all who "rise with him" might dwell in his Father's house, where are many mansions, and enjoy for ever "the glorious liberty of the children of God." All he did was deeply needed—without it there could have been no deliverance; for only "by the blood of the everlasting covenant could the prisoners go forth out of the pit, wherein was no water."

Man by nature is a prisoner of justice—a slave of Satan—and a drudge of the world. One who hung at the side of Christ, even the bound and blaspheming thief, was a representative of us all. The Saviour came and "proclaimed liberty to the captives," but he must do more than this. If the captive ever goes free, the Saviour must *procure* liberty for him, and this can be only done by the payment of an adequate ransom, and then by effecting a rescue; Justice must be satisfied, and Satan must be conquered. The price demanded is infinite—the power requisite must be Almighty; the Cross provides the one, and ensures the other. We rejoice in the fact that *on Calvary the great battle of human liberty was fought and gained.* Sometimes a victory has been an epoch in a nation's history—the commencement of a new era. Who has not heard of that valiant Swiss soldier, who, in order to break the Austrian phalanx, gathered with his arms as many spears as he could clasp, shouting as he rushed forwards—"*Make way for liberty!*"

> "'Make way for liberty,' he cried,
> 'Make way for liberty,' and died!"

—And he did make way for liberty, the enemies' ranks were broken, and a nation's chains were riven. But Christ did this in the noblest sense,

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and on a sublime scale. He died to make way for liberty—and shall it not come? It has come—it must come fully; and abide for ever!

Yes, it *has* come. All who receive his truth are made free indeed. All who believe on his name, become citizens of heaven. They are free from sin, justified from all things, and delivered from this present evil world. They have "access into the grace wherein they stand," and it behoves them to know "the liberty which they have in Christ Jesus," and to "stand fast in it." "Perfect, universal liberty shall be man's inheritance." In spite of Satan's opposition, it *must* come. Remember the exulting words of the Friend of liberty on the eve of his agony—"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." (John xii. 31, 32.) He knew that the result of his sufferings would be deliverance for man, and the complete destruction of Satan's kingdom; and that then would come the reign of liberty—the glorious jubilee so long expected, and so earnestly desired. This liberty will be perfect and permanent. He who said, "IT IS FINISHED" on the cross, will soon say, "IT IS DONE" on the throne. Then death shall be swallowed up in victory; and millions, once slaves of hell, having washed their robes in the blood of the Lamb, having lost their fetters, and healed all their ignoble scars, shall be led by their great Ransomer, the good Shepherd, to living fountains of joy, to glorious heights of knowledge, to honourable fields of service, and into boundless treasures of blessedness.

Then He who wore the crown of thorns, and over whose head was placed in derision the inscription—"This is the King of the Jews," shall bring back the scattered tribes of Israel, and fold them on their ancient mountains. "The Son shall make them free, and they shall be free indeed;" "a kingdom of priests and a holy nation." Then "men shall be blessed in him, all nations shall call him blessed, and the whole earth shall be filled with his glory." Then the long-groaning creation "shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Then He who hung on the cross shall sit upon the throne of universal dominion; and He whose parched lips exclaimed—"I thirst," shall exultingly say—"BEHOLD, I MAKE ALL THINGS NEW." This will be liberty indeed, perfect and permanent liberty; and all this blessedness and beauty will ever be traced to the wondrous transactions of Calvary.

Are we come *now*, in the highest and best sense, to "the place that is called Calvary?" Is "Christ crucified" to us "the power of God, and the wisdom of God?" While the slaves of superstition think that there is sanctity in the very ground of Golgotha; while others indulge in poetic dreams, or mistake sentimentality for spirituality; can we, having fellowship with God in his delight in Christ, joyfully sing—

"'Calvary!'"
Thy name to me is balm. On thee my thoughts
Repose the livelong day: and when at night
Deep sleep descends on men, my thoughts awake

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> To muse upon thy wonders. Round the Cross
> Twine my eternal hopes, and flourish there!"

If so, blessed we are of the Lord, our fellowship with God shall go on increasing, and issue in the full and eternal fruition of his glory. Till then, let us keep near the Cross, and ever live on Him who died; here is safety, hence comes sanctity. This only can capacitate us to be God's witnesses: strengthen us to be "workers together with him"—enable us to mortify sin, overcome the world, vanquish Satan, and conquer death. Then it shall be said of us, when the transactions of time are read over—"They overcame by the blood of the Lamb, and by the word of their testimony."

It hath been well said, that "in the whole past, there is but one thing at which one can bear to look backward—THE CROSS OF CHRIST. It rises an illuminated spot, amidst surrounding gloom; on each side of it is a thief, and before it and behind it a corrupted Church and a faithless priesthood. To that saving and glorious object we must ever look; let the Church cease to look behind her, lest, like Lot's wife, she become a fixture; let her look upwards to the Lord—inward to the Holy Spirit, whose temple she is—and onward to that unfading glory which shall flood the universe when the Bride shall meet the Bridegroom; and from regenerated races, there shall rise to reconciled Heaven the anthem-peal of ten thousand times ten thousand voices." In the anticipation of that day—"the day of the revelation of Jesus Christ"—the great day of the wrath of the Lamb, when "grace shall be brought" to all who have received Christ, and "tribulation and anguish" be heaped on all who have rejected him,—how should all the sheltered and saved ones labour to bring others to this sure refuge—this blessed home, "THE CROSS." The great majority of those who hear about the dying Saviour, behold in him "no form nor comeliness, they see no beauty that they should desire him." With such we may well plead, "Why do you shun the cross of Christ?" Does not the earth sometimes seem to you a land *of shadows and death?* Search through it—through the world of matter, and the world of mind, and you will find nothing for the wants of your soul. But, thanks be to God, there is light on Calvary, if there is darkness everywhere else. There is life in Jesus, if all besides are dead. Then go, ye blind ones, and get your sight; go, ye sick, and be made whole; weary and heavy-laden ones, go to Christ for rest; go, ye that feel your need of him; and go, ye that feel it not,—he will shew you what need ye have of him; he will shew you the evil of sin in the awful sorrows of his cross; and he will prove to you by the shedding of *his* blood, that *your* sins are "red as scarlet." Ah, surely God would not have bruised his Son, if you, poor sinners, had not needed blood "to wash you and make you clean."

Thus should we go forth from Calvary with the olive-branch of peace—preaching the good tidings of reconciliation through Him who made peace; beseeching men by the tenderness of redeeming love, and persuading them by the terrors of coming wrath to be reconciled to God.

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It also teaches us, who believe that the Lord is coming to introduce his glorious kingdom, and who disbelieve that there will be universal conversion before his coming, to shew that our views and hopes do inspire us with deep love to souls, and real concern for the spread of the doctrine of the Cross. Let us manifest that the premillennial doctrine, so dear to our hearts, does not overlay or supplant the doctrine of Christ crucified, but that "the sufferings of Christ," as well as "the glory that should follow," are our theme and our boast. And if zeal declines—if worldliness creeps over us—if despondency chills us, and want of success discourages us, let us go again to Calvary, and hold deeper communion with Him "who set his face like a flint," "who endured the cross, despising the shame, and is set down at the right hand of God," and "who shall not fail, or be discouraged, until He hath set judgment in the earth, and the isles shall wait for his law."

# Reviews.

*A Memoir of Adelaide L. Newton.* By Rev. John Baillie. London: Jas. Nisbet & Co. 1856.

This is a volume of rich and rare experience in the divine life. In every page you meet with "the new creature in Christ." Miss N. might be said to be a modern exemplification of Ps. i. 2, 3. She delighted in the law of the Lord, meditating thereon day and night; and truly she was like a tree planted by the waters, bringing forth her fruit in its season; and her leaf never withered. We do not remember to have read any memoir in which the incidents were so few and common, and yet the interest of the reader so well sustained.

Miss N. contributed papers to this Journal, delighting as she did to explore the prophetic Word. At p. 44 we find her writing to a friend —"I am more and more persuaded that it is wrong so to long for *death* as I sometimes do; for nowhere in Scripture is *it* set before us as a subject of hope, but always the Lord's coming. And, therefore, it is not our own selfish gratification in the release from such a life that is our hope, but the glory of Christ in the perfected condition of the whole body, at his coming." This thought she sets before her friends from time to time. It is a striking remark which she quotes from conversation with Mr Dallas, to the same effect—"He said that he hoped I could look on death as *a sunken fence*, and look over it, and beyond it, to the glory on the other side."—(P. 51.)

We suspect there is too much truth in the observation made by the gifted editor at p. 174, in regard to our time:—"The bane of the religious world is *religious dissipation.* There is not a little *gathering* of the manna, but there is not much of it *eaten.*" Quite just—too many meetings in proportion to our quiet time alone.

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*Words of the Lord Jesus.* By RUDOLF STIER. Vol. ii. Edinburgh: T. & T. Clark. 1855.

THIS volume is remarkable for the same excellencies as the former, but is even more than it disfigured by the author's erroneous views in a few points. The Apocryphal books are referred to as if they had the stamp of the Master's authority. The possibility of saints finally falling away is dogmatically stated more than once, and the possibility of a change of state after a man is in Hades is brought forward. We might note a few other startling things, *e. g.*, "Every child has an angel till sin drives him out, as we may trace in the reflection of the angelic appearance on the countenance and in the form of children"!—(P. 413.) These blemishes are the more to be regretted as the writer discovers warm love to the person and work of the Saviour, and deep reverence for the Word. On prophetic subjects he has occasionally good remarks; *e g.*, on Matt. xiii. 42, he explains "all that offend and those who do iniquity," of *things* (σκανδαλα) that are stones of stumbling, such as political mismanagement, and corruptions of all sorts, and *persons* whom the Son of man must cast out. "Then shall the righteous *shine forth* from their concealment (ἐκλαμψουσι)." "As the sun,"—equivalent to Daniel's "splendour of the heavens" (Dan. xii. 3), with which 1 Cor. xv. 40, 41, is to be compared.

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*Reformers before the Reformation;* depicted by Dr C. ULLMAN. Vol. ii. Edinburgh: T. & T. Clark. 1855.

THE former volume of this work was interesting and valuable, but the one before us has these qualities in still higher degree. Indeed, it is of such a character as is sure to arrest the attention of all who delight to make acquaintance with the godly men, full of love even when faith was dim, who did noble service for their Lord. The history of *John Wessel* is peculiarly valuable and instructive, while the half-enlightened, but deeply devout *Thomas à Kempis* will not fail to engage attention. Who of our readers does not feel carried along in sympathy with *Wessel* when he exclaims, in prospect of future glory, "So that my love will then be exalted as far above that which we now feel, as heaven is above earth, the sun above a spark, and the universe greater than a grain of mustard-seed"?—(P. 377.)

*Wessel* was one of the very few in his day who were acquainted with Hebrew. Most probably he learned it from Jewish teachers, and there were such ready to offer their services; for some years later Reuchlin studied Hebrew under *Lehiel Loans*, a Jew. Wessel tried to stir up young men to study the Old Testament in the original.

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*The Great Day of the Lord, or the Second Coming of Christ, Scripturally Considered, &c.* By Rev. P. S. DESPREZ, B.D.

THIS is a reprint of part of a work which we have elsewhere noticed. Its object is to shew that there is no such thing as a second coming of Christ to be expected,—all the predictions as to his

second coming having been accomplished at the destruction of Jerusalem. Mr Desprez is a minister of the Church of England, who has subscribed *(ex animo)* formularies in which he declares that be believes in this second advent; and here he publishes a work, proclaiming, in the most dogmatical language that could be used, that the said second coming is a mere fable! He believes in no future coming of the Lord; yet he swore before God and man that he did! Like Mr Maurice, he writes with all the vigour and learning that he can command against the faith of the Church to which he belongs. He may think it easy to explain away the Word of God, so as to make it mean anything which his theory requires; but can he attempt the same process with his own articles, his own liturgy, and the creeds of the Church? Let him make the attempt. It is a melancholy thing that men should subscribe articles in a *non-natural* sense, and yet apparently feel no remorse of conscience for so doing. We observe that Popish and Tractarian Journals have made haste to acknowledge Mr Desprez's services, and to praise his performance. What can be the reason that Papists and Tractarians, who do believe in Christ's second coming, should be so forward to approve of a work whose object is to disprove it? The author's system, which denies a place to the Lord's future advent in Scripture, also denies a place to Popery in the Apocalypse, and leads him to express his unmitigated abhorrence at all Protestant interpretations of that book, nay, to recognise Popery as a "cognate Church."

This book is a good example of what antimillenarianism leads to. The extreme *spiritualization* here resorted to in order to make void the advent altogether, is only the carrying out of the same principles that have led others to reject the advent before the millennium.

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*A Distinct Discourse and Discovery of the Person and Period of Antichrist.* 1679.

This, like all the works of Christopher Ness, is full of pointed remarks and original comments on Scripture. It is in substance premillenarian, though it does not enter into the question. Its date (1679) is worth noticing, as shewing how very numerous millenarians must have been during the latter part of the seventeenth century. We give two extracts well worth reading:—

"Concerning this day, that is 'known only to the Lord,' (Zech. xiv. 7); we can but say, we think we have the mind of Christ; while this veil and face of covering is undone away (Isa. xxv. 7), we speak by permission, and not of commandment. Yet this we may certainly say, that Antichrist's kingdom hath been a long time a decaying kingdom, by sundry vials already poured upon it, a Scotch mist is upon it, ἐσκοτωμένη ἡ βασιλεία (Rev. xvi. 10, 11), as if the fifth vial (in some sprinklings) were upon it. Christ hath won much ground from Antichrist already, whatever may be; as the last lightning before his everlasting fall, the Assyrian may get Emmanuel's land, (Isa. viii. 8).

"Ish-bosheth's kingdom was a type of Antichrist's, as David's was a type of

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Christ's (2 Sam. iii. 1). David had a divine promise for its foundation, so waxed stronger and stronger; but the other (having no support but by an arm of flesh, which withered up like Jeroboam's), waxed weaker and weaker. And as this man of shame (for so Ish-bosheth, in Hebrew, signifies) was destroyed by some of his own captains (2 Sam. iv. 2, 6), so this man of sin must be destroyed by some of his own kings (Rev. xvii. 16), and those whom the Lord shall at her end call out of Babylon are commanded to reward her double (Rev. xviii. 4-6), when her favourite kings stand afar off, and dare not help her (ver. 9, 10).

"It is true after all this, Sheba, the son of Bichri, makes a rebellion against David (2 Sam. xx.). Bichri [Hebrew] signifies the first-born (that son of perdition), who begets Sheba, (Hebrew, seven), or seven capital sins, which may rebel against our David, and invade Emmanuel's land again; but wisdom takes counsel, takes off Sheba's head, yields it up to David's general, that so a mother in Israel and the inheritance of the Lord might not be destroyed (ver. 15, 16, 19, 22). God will put this wisdom into the hearts of some of those kings, and they shall say with Darius, Why should wrath be on us and our realms?

"God hath given all the kingdoms of the world to this David (Ps. ii. 6), long before the Devil proferred him a sophistical representation of them in Matth. iv. 8, 9, 10, 'All these I will give thee,' which the Centurists interpret, 'I will make thee Pope,' because Rome was then the mistress of the world, and is called the world (Luke ii. 1), and nowhere could such glory be seen, as was a fit temptation for Christ, but the pomp of the Roman empire: thus, Satan offers to Christ that which he knew should be the seat of Antichrist. He would have the singular seed of the woman to become the singular seed of the serpent, and makes Rome a stumbling-block betimes; yea, and after he had offered Christ all kingdoms, he accuses him (by his instruments) for aspiring to one, and that a little one, 'the King of the Jews;' but as Christ said to Satan, 'Get thee behind me,' so will he say to this his eldest son, to wit, Antichrist.

"Though Christ refused what Satan offered, yet will he take to himself the kingdoms that God hath given him (Rev. xi. 15, 17), and Christ's rise shall be Antichrist's ruin. Antichrist's evening shall be Christ's morning, (Zech. xiv. 7); though Antichristianism may revive at last (as Heathenism did under Julian before its utter extirpation), for she says, the day before destruction came, 'I am no widow,' as if married to her ten sons again (Rev. xviii. 7, 8); and though he should plant the tabernacle of his palace (*inter Maria*) between the seas, as above (Dan. xi. 45), yet shall he come to his end, and none shall help him; when the whore sings her own requiem, 'I sit as queen,' on that day is her ruin.

"But the great cry of God's people is, 'Lord, how long? and why are his chariots so long in coming?' as wearied with their wilderness state, their eyes failing while they look for their God. We measure Christ's slackness in coming —1. By the shortness of our own lives; 2. By the scantiness of our own patience; and, 3rdly, By the edge of our own desires to see his coming. Now, a little time in all these respects is a long time; yet (indeed and in truth) Christ is not slack as some men count slackness, (2 Pet. iii. 9): after some of those three ways, our time is always ready, but his time is not yet (John vii. 6); only this he comforts us withal—'In due season ye shall reap if ye faint not; be not weary in well doing' (Gal. vi. 9).

"Oh, pray that our carcases may not fall in this wilderness, that we may pass over this Jordan into that good land, even to that goodly mountain and Lebanon! (Deut. iii. 25). Dr Stoughton tells of a prophecy that Antichrist should never overcome Venice, Paris, and London. What is done to the two former is known. Oh, pray he may never totally overcome this last! Alas, we are tainted both with Egypt's idolatry and wilderness sins; only here's

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our hope, God dealt with Israel in the wilderness after the tenure of the old covenant, so they fell there through unbelief, and entered not into God's rest. But God will deal with us after the tenure of the new covenant, the free grace whereof comes riding triumphantly over all our unworthiness: mercy triumphs over justice. Oh, pray that though we be not worthy, we may be accounted worthy to escape those things that may come to pass, and to stand before the Son of Man in a better dispensation! (Luke xxi. 36)."—(Pp. 204-208.)

Again:—

"When the Church hath no prophet (there being [Chathimath Chazon] a sealing up of prophecy, Dan. xii. 6, 9) to tell her how long, then she goes to God, and cries, 'O God, how long?' (Ps. lxxiv. 9, 10). The saints upon earth cry, 'How long?' (Ps. xiii. 1, 2). The souls under the altar cry, 'How long?' (Rev. vi. 9, 10). And Christ himself cries, 'How long?' (Zech. i. 12). God answers with good words and comfortable (v. 13), to wit (v. 21), that his hammers shall—1. Fray the beast's horns; 2. Cast them down; 3. Cast them out as Gentiles; 4. Cast them away as a stone out of a sling (1 Sam. xxv. 29). God will give them scattering for scattering (1 Sam. ii. 3, 13; Luke i. 51, 52; 1 Kings xiv. 10). In the meantime, our work is waiting and watching, which is—1. Angelical (Dan. iv. 10, 13); and 2. Evangelical work (Matt. xxiv. 42, and xxv. 13, and Mark xiii. 37). No watchman can tell us what time of night it is (Isa. xxi. 12, 13), only that the sunset to our antipodes (or Antichrist) is sunrise to us; until the day dawn, and the shadows flew away, the Church saith—'I will get me up to the mountains of myrrh, and hills of frankincense' (Can. iv. 6). This holds out—1. Our repenting, which is as bitter as myrrh (Lam. iii. 19); 2. Our praying work, which comes up as incense (Ps. cxli. 2). Oh, that we may be found so doing till the Sun of righteousness arise with healing in his wings; then shall we go forth from the bondage of Babylon, and grow up as calves of the stall (Mal. iv. 2)."—(P. 236.)

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*Of the State of the Church in Future Ages.* By W. A. London: 1684.

WHO this W. A. was, we have not been able to discover. We thought it might be William Alleine, whose treatise on the temple of Ezekiel we noticed in vol. vii. p. 80; and who died in 1677. Calamy says that he "wrote a curious book on the millennium," and it is just possible that this may be the book published after his death. This, however, is mere conjecture. The work itself is written clearly and ably, as the following extracts will shew. In his chapter on the restoration of the Jews, he thus writes:—

"It would here be considered likewise, that it hath been an opinion commonly received in the ancient Church, that Elias, to wit, one in the power and spirit of Elias, shall come to restore all things before the second coming of Christ, as John the Baptist had in part done before his first appearance, by turning the disobedient to the wisdom of the just. The ground of which opinion was, not only that prophecy of Malachy, (ch. iv. 5, 6), but also that saying of our Saviour (Matt. xvii. 11)—'Elias truly shall first come, and restore all things.' These words of our Saviour, wherein he says now, after John the Baptist had been come and was gone out of the world, that Elias shall come, or shall yet come; it is thought that he would thereby signify, that all the prophecy of Malachy touching this coming of Elias was not fulfilled in the coming of John the Baptist, though in part it was, as our Saviour intimated in ver. 12.

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"It is true indeed, Mr Jos. Mede, that great and worthy man, has suggested to us another notion touching the way, manner, and means by which he conceived the Jews may be converted, different from this of pouring-out the Spirit, which I have now insisted on; and that is, Christ's visible appearing to them in the clouds of heaven, as he did to St Paul for his conversion. And he was inclined to think such a thing is hinted at by St Paul himself in 1 Tim. 16; where he says—'For this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him.' As if the way and means by which he himself was converted, was to be a pattern according to which the Jews in general should at last be brought to believe."—(Pp. 91-93.)

In his chapter on the "earthly prosperity" to be vouchsafed in the latter day, he thus writes. Commenting on the eleventh of Isaiah, respecting the various animals, he defends the literal sense.

"These two prophecies do seem primarily and properly to signify and shew, that in those times here pointed at the ravenous and savage qualities of the wolf, the leopard, the lion, and the bear, and the mischievous qualities of the asp and cockatrice, shall be taken away, so as that they shall have no inclination or disposition to prey upon or hurt such harmless creatures as lambs, kids, calves, kine, and little children, but that they may dwell, feed, and lie down together without any hurt or danger.

"I know these prophecies are understood by many in a figurative and mystical sense, as if thereby were set forth the wonderful and happy change which the gospel in the days of the Messiah shall make in the nature of men, when it shall be kindly received by them; so that men of savage and fierce dispositions, by the power of the gospel, shall be made meek and gentle, innocent and harmless. And although it is true that the gospel does work such a change in some men; yet, whether this be the doctrine intended in these texts, seems doubtful, for these reasons:—

"Because the wolf, the leopard, the lion, and the rest of the hurtful creatures here mentioned, are supposed to retain their original and proper natures still when they shall become thus harmless: they are not to be made lambs, kids, kine, calves, or children, to make them harmless company for those that are such. But when the gospel has made such a change in men, as that forementioned, the wolf then does not dwell with the lamb, nor the leopard lie down with the kid, but the wolf then is become a lamb, and the leopard a kid, and so lamb dwells with lamb, and kid lies down with kid. But here, according to these prophecies, the wolf while a wolf shall dwell with the lamb, and the leopard while a leopard shall lie down with the kid, and so of the rest."—(Pp. 298-300.)

Again:—

"That to shew how beasts of prey shall live when they shall cease from their preying quality, was the reason of the prophet's saying the lion shall eat straw like the ox, becomes yet the more credible, because he gives account also how the serpentss hall live when they shall become so inoffensive and harmless as that a weaned child may put its hand upon their den without any danger; for he says, 'Dust shall be the serpent's meat.' That part of the curse is still to lie upon them which God inflicted upon the serpent for being instrumental in man's fall (Gen. iii. 14).

"If these prophecies had been designed for such a mystical sense as some have put upon them, I cannot imagine for what reason this passage concerning the serpent's eating dust should accompany that of the wolf's feeding with the lamb, and the leopard's lying down with the kid, which yet we see it does. Nor did ever any, so far as I know, essay to accommodate this to a

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mystical sense, when they have done so with the other parts of the prophecy in conjunction with it. And I must needs say, that they who have essayed to put a mystical sense upon the lion's eating straw like the ox, have made but sorry work of it."—(Pp. 301-303.)

Once more :—

"So that, in fine, the restitution of all things here spoken of seems to be the recovery of the world, in a great measure, from that great disorder and confusion, and from the manifold calamities which the sins of men from age to age had brought upon it, and the earth from that curse, in a great measure likewise, which lay upon it upon occasion of man's sin, and the several creatures from that bondage in which they were to the lusts of men, and from the hurtfulness of their nature, which made many of them mischievous and destructive to men, and to one another: and to reduce all, in some good degree, to that order, subordination, and usefulness, for which they were first made and ordained by God."—(Pp. 306, 307.)

The author is not, strictly speaking, a millenarian, but he gives uniformly literal and millenarian meanings to the passages which he cites.

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*A Treatise on the Pouring-out of the Seven Vials.* By JOHN COTTON, of Boston, New England. London: 1642.

A THIN quarto of 156 pages, by a not unknown divine. Amid much in it with which we do not accord, we can find some useful hints, such as the following. As to the drying-up of the Euphrates :—

"If then it be not meant of the natural river Euphrates, of what then may it be understood? There are some that understand it of something that is unto Rome, as Euphrates was to old Babylon. I shall tell you what I most incline unto, as far as the text will permit.

"Some say it is meant of nations, and tongues, and people, and languages; for they are sometimes understood by waters: but Euphrates is but one river among many, and therefore, why should it be meant of many nations that should fall off from Rome? I cannot well close with that, nor is it necessary that Euphrates should be a name given to any one nation, unless it were some one that might lie near Euphrates, which no Christian nation doth.

. . . . . . .

"These Christian kings shall so far fall off from Rome, as that they shall dry up all her revenues, when as they shall see and abhor the vanity of their images and temples and monasteries, and the unprofitableness of their expenses; when they shall see the wickedness of their bloody inquisitions, the unnaturalness of all those murders of God's blessed servants, and shall see their witchcrafts and sorceries; the horrible fornications and whoredoms of their stews; and when they shall see that all their devices to get money are so many thefts and robberies, (as it is the complaint of Pareus, a German interpreter, that two parts of the revenues of the empire did go to the Bishop of Rome, and but one-third to the Christian Princes), and a world of work would be to tell you of all their thieveries in England of old, and other Christian kingdoms. Now, when these Christian kings are so far converted unto God, as that they shall see the wickedness of all these abuses of religion, they will then dry up all these revenues; then will they suffer no more image-worship, no more sorceries nor murders; and when these things are thus removed, then is Euphrates dried up, that maintaineth old Babylon."—(Pp. 89-92.)

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Then, as to Armageddon :—

"So this is called Armageddon, because of the near resemblance of that battle fought in this field, unto those battles which were fought in Megiddon in old time; for it is usual in the prophecies of the New Testament to allude unto things spoken of in the Old. Now, you may remember that three great battles have been fought in Megiddon, and I conceive that the Holy Ghost maketh the events of the battle here fought to be like the events of those battles.

"First, there was fought the battle of Deborah and Barak against Jabin and Sisera, which (the text saith) was by the waters of Megiddo (Judges v. 19). This battle ended in a memorable and joyful victory, celebrated with a joyful psalm (Judges v.) This overthrow there given was dreadful to all their adversaries, they destroyed them all, and saved not a man of them. An eminent victory it was, and therefore Deborah prayeth—'So let all thine enemies perish, O Lord!' (ver. 31). And David prayeth concerning God's enemies—'Do unto them as unto Sisera, as to Jabin at the brook Kison, which perished at Endor,' &c. And like hereunto will this battle in Armageddon be, when those Canaanites which have oppressed the Church of God, shall be oppressed and crushed in pieces by the ten kings that shall rise against them.

"There was a second battle fought at Megiddon, and that by Josiah and Pharaoh-Necoh, who met Josiah at Megiddo, and slew him there (2 Kings xxiii. 29). Whereupon there grew a great lamentation, insomuch that all Judah and Jerusalem mourned for Josiah, and Jeremiah lamented for Josiah, and all the singing men and singing women spoke of Josiah in their lamentations (2 Chron. xxxv. 24, 25). And hereupon Jeremiah wrote the book of Lamentations, as if he had seen the city ruined, their wives ravished, their children tossed upon the spears of their enemies, because the breath of Church and commonwealth and every family was choked in the death of Josiah. And the like effect of mourning shall this battle fought in Armageddon work in the Jews, and shall become the rise of their calling, when as they shall see the mighty power of Christ in rooting out all image-worship and worshippers that have so long time hindered them from coming to the knowledge of the Messias; then shall there be a great mourning amongst them, as the mourning of Hadad-rimmon in the valley of Megiddon (Zach. xii. 10, 11). Therefore, it is spoken of in the Hebrew tongue, because this shall befall the Hebrew people, as when you read (Rev. ix. 11) that the king of the bottomless pit hath his name in the Hebrew 'Abaddon,' and in the Greek tongue 'Apollyon,' it is to be understood that he is a destroyer both unto the Jews and Gentiles. And if you shall afterwards hear of some that sing Halellujah, know of a truth that it principally concerneth those in whose language it is spoken, for every nation is to praise God in his own language: so the battle will be fought in Armageddon, because, as it will be a great destruction to God's enemies, so it will produce a penitential and comfortable mourning at the length unto the Jews.

"But why is it called the hill of Megiddon?—these battles were fought in the valley. Therefore the Holy Ghost would not express it barely by the name of Megiddo, that so he might point, besides these, at another battle which was fought in the hill of Megiddon. Now, the hill that looked over this valley was Mount Gilboa, where the battle was fought by the Philistines againt Saul, upon whose overthrow David was established in the kingdom. The men of Israel, and Saul and his sons, fell down slain in Mount Gilboa (1 Sam. xxxi. 2, 8). From hence went Saul to inquire of the witch at Endor, and that was in the valley of Megiddon, so they were nigh one to another; for Barak's battle with Sisera was fought near Endor (Psal. lxxxiii. 9, 10). Thus, we have an allusion to all these three notable and memorable



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battles, whereas, had he said in a place in the Hebrew tongue Gilboa, then had he limited the allusion unto Saul's battle, who was indeed a destroyer of religion, but so other effects of this battle fought in this text had not been pointed at. Therefore that he might grasp in all those events, which those battles that were fought about Megiddon brought forth, he said the place was called Armageddon; and it is a usual thing that battles on the hill are pursued to the valley, and in the valley to the hill, the hill and the valley lying near together. And indeed the same events will this battle bring forth, which fell out upon all the former battles at Megiddo. So then the sum is, that these spirits went forth to gather these Popish and heathen princes together, into a place called in the Hebrew tongue Armageddon, where the battle shall have the like success that it had of old unto the destruction of God's enemies, the utter ruin of Antichrist, as of Saul, the settling of the kingdom of Christ upon David, unto the conversion of the Jews, who shall upon this occasion mourn bitterly over Him whom they have pierced."—(Pp. 130-132.)

The counsel contained in the following paragrah may be useful to us in these days:—

"It leads you by the hand in all the sad changes that pass over you, to look to the Lord, and to wrestle with the Lord, and not to stand wrestling with men: Jacob he is in trouble, and he wrestles with the Lord (Gen. xxxii. 26). And so it behoves the Lord's people to wrestle with the Lord, and not to stand contesting with the Bishops, nor with the Jesuits, as it may be men may do. No, no, prevail with the Lord, and get him to turn all things about; and if Jacob get God to bless him, Esau shall not then curse him. 'I will not let thee go till thou bless me;' and if the Lord bless Jacob, Esau shall be cursed."—(P. 122.)

# Extracts.

## *The Voice from Heaven.*

"It seems to me, however, that the speaker on earth is the same whose 'voice then shook the earth,' and therefore must be Christ, who gave the law from Sinai. The contrast is not between Moses and Christ, but between Christ on earth and Christ in heaven. Christ was now speaking to them from heaven in the gospel; and the apostle warns the Hebrews not to imagine that they could despise his speaking with impunity, because it was not accompanied with such awful sanctions as had attended the giving of the law. For this purpose he contrasts, not the giving of the law with the giving of the gospel, but, as it appears to me, the terrible accompaniments of the giving of the law with the retribution which shall follow the gospel dispensation, shewing that the latter shall be the more formidable of the two. His conclusion is, 'Our God is a consuming fire.' The contrast is presented thus: 'Whose voice *then* (τοτε) shook the earth, but *now*'—he does not say, 'He hath shaken earth and heaven according to his promise,' which would have been the natural language to have used if the

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shaking had been past, but—'*Now* (νυν δε) he hath promised, saying, "Yet once more I shake, not the earth only, but also heaven"'—language which surely implies that the event promised was still to come."—*Wood's "Last Things."*

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*New Jerusalem.*

"There shall you see New Jerusalem, the heavenly metropolitan city, all garnished with glory, like a spousess prepared for her spouse, with glorious mansions, and pleasant tabernacles in it, prepared ready to receive you; even such tabernacles as Peter wished in the Mount Tabor to be made when he was rapt with glory, that he could not tell where he was, nor what he spake. (Luke ix.)

"Briefly, in that Mount Nebo ye shall see what eye never saw: paradise without any serpent to tempt you any more, riches without measure, glory without comparison, life without death, day without night, liberty without thraldom, solace without ceasing, joy without ending, a land flowing with milk and honey. And here, to make an end of speaking of those things which are endless, looking in this mount well about you, ye shall see with your spiritual eye, that which Daniel with his prophetical eye did see so long before—that the kingdom, the power, and magnitude of the kingdom, that is or shall be under heaven, shall be given to the people of the highest, which kingdom shall destroy all other kingdoms, and this kingdom shall be everlasting. (Dan. vii.)"—*John Fox.*

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*Day of Christ's Coming.*

"The day of Christ's coming shall be the day of their full freedom and perfect redemption; wherein they shall be a garden without weeds, a tree without a barren branch, superfluous bough, or fading leaf. As Absolom in respect of bodily perfection was without blemish, from the crown of the head unto the sole of the foot, so shall God's servants, upon the coming of Christ, be free from all blemish, and glorious in soul and body, like the sun in the firmament. This is called the 'Day of their Redemption.' And as the captive desireth liberty, so they desire the coming of Christ, our blessed Redeemer. And therefore they say, '*Come, Lord Jesus,*' that they may have the full possession of all joy and glory in heaven."—*A. Grosse, Pastor of Bradford*, 1647.

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*Christ and his Church.*

"Adam in *purity* was the type of the Coming One, he was *created* in that image, as I have mentioned on Ps. viii.; his relation to and lordship over Eve, who also was taken out of him, 'bone of his bone,' &c., was before the fall; but this mystery of oneness is between

'Christ and the Church;' so we find, that the descent of the Bride, when made ready, is the last thing mentioned before 'It is done;' this is the day whereof I have spoken, saith Adonai-Jehovah; and, indeed, an incomplete bride would be so incongruous an idea, that a complex figure is used; the adding to the Church daily of such as shall be saved, is set out by the building of the 'New Jerusalem;' . . . . so also, with respect to the other figure, Christ's mystical body, the perfected man, shall be in 'the age of the fulness of Christ;' 'in that age,' says holy Bayne, 'wherein Christ mystically, that is, Christ the head, considered with the body, is complete; . . . . that just age which God hath prefixed.'"—*Duke of Manchester.*

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"When the Lord shakes heaven and earth, churches and states, it is to make way for Him who is the desire of all nations. If Christ and the glory of his holy ordinances, and spiritual worship, be not more exalted; if the sons of Levi be not purified, that they may offer unto the Lord an offering in righteousness; if the house of God be not purged of corruptions; if pomp and splendour be the things most passionately prosecuted, and the vitals and essentials of religion, the great things of the law, purity of doctrine, spiritualness of worship, power of godliness, but in the second place regarded; if we be zealous for mint and cummin, and phylacteries, and precepts of men, and have not a proportionable fervour of zeal for the great things of God, certainly God will yet reckon with us, and call us to an account for all the blood which hath been shed, for all the treasure which hath been exhausted, for all the judgments and mercies, for all the providences and wonders, which have been expended upon us."—*Bishop Reynolds.*

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# Correspondence.

[We continue the extracts from a friend's letters, which we began in a former Number.]

From some parts of Scripture, we might be disposed to conclude that the tongue was a mere indicator of what existed independently in the heart—the mere hand of a clock. But from other parts, we learn that a fearful power of reaction is centred in that member; that the lusting to speak is an appetite which needeth feeding and strong control, as truly as any other sensual or spiritual craving. What a power is in a word spoken, especially to the man who hath given it birth! It thenceforth exists for aye, assuming its place among the other elements which combine to mould his character;—a creditor constantly reminding him that his promises, asseverations, prophecies, theories, or attestation-words are due; he is encompassed by a host of genii, each the creature of his words, monitors not to be put off. How many a man has first been seduced into partizanship by some speech he has uttered in a moment of excitement at some meeting!

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"While in thy lips thy words thou confine dost,
Thou art their lord; once utter'd, they are thine."—(*Reach*, p. 62).

How many can trace the commencement of a career of hypocrisy or open sin to some rash promise! The mystic word Yes or No, has stamped the character of a whole life. "A fool's mouth is his destruction; and his lips are the snare of his soul," (Proverbs xviii.). Every scornful expression impairs the lines engraven by God on the heart. Every word spoken in season, clears away a portion of the rubbish obscuring those lines, and deepens their impression. The simple words, "Je le jure," uttered by an obscure man in Paris, originated a movement which shook Europe to its centre.—(See Carlyle's *French Revolution*, vol. ii. p. 107).

I believe far more of our opinions may be traced to something we have said, than directly to what we have read or heard. Such a man has told that lying story so often, that he at last believed it himself. What an evil it is to speak lightly of war, of sin, or of misery, which is sin's offspring! It dries up the founts of pity, as careless scoffing at bad men in power dries up the founts of reverence. How great, then, is the importance of avoiding the company of evil men! What a mistake it is to say, "If the evil be there, let it out." Irving said to S——, "I would not give these things perpetuity." "Death and life are in the power of the tongue."—27*th August* 1843.

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If ever man could say, "God hath a controversy with me," it was Jacob, when, in the grim midnight, that dread apparition of the Almighty came down to grapple with him. Laban had scarcely departed, leaving him like "a prey taken from the mighty," when Esau's approach was announced, with four hundred men; "without were fightings, within were fears." God had thus "beset him behind and before;" but a harder trial than all that was nigh. It seemed now that God himself "fought against him, and was turned to be his enemy." Like the child fleeing from the hand of the physician to the arms of his father, only to receive the nauseous drug the more surely! Alas! Jacob no longer finds those arms swathing him in melting tenderness; but grasping him in agonising conflict. He looked on the right hand, and no man would know him. Rachel and his children away from him, unconscious of his peril and his anguish, buried in sleep. No longer, as in times past, does darkness bring rest and dewy slumbers; night brings no sleep to him, but vexing thoughts, prolonged and exhausting strugglings. . . . . And there are weary ones now to whom is appointed "months of vanity and wearisome nights," whose years God seemeth to consume away in emptiness. They think upon God, and are troubled. They look for him on the right hand and find him not; and when, like Jacob, they meet him at last, he cometh upon them as a moth, and their beauty consumeth away. And untouched brethren can see no signs of their having met with God. Oh, ye desolate ones! Those whom God is fashioning for his coming kinghood, will come from the secret of his presence with the countenance marred more than the sons of men. . . . . One such night as Jacob spent, . . . and our brethren will see the traces of it in unsteady walking truly. . . . . . Ah, let all men beware how they vex such! They bear a charmed life. From henceforth let no man trouble them; for they bear in their body the marks of Jesus Christ. Such are God's hidden ones! He has chosen them in the fire; they are as the apple of his eye. They carry written on their brow, "Touch me not." The Lord hath looked on them, and they are black; . . . . . therefore their mother's children are angry with them. Oh, my poor brother, in these thy dark Gethsemane hours, weltering though thou liest in the pit of Tophet —all former landmarks and beacons of safety, and Bethel pillars, mementos of past deliverances, swept clean away, or hid in darkness—be of good cheer! Thy back is to the east, and thou seest not thy Lord's eager gaze ever and

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anon for thy sake, to see if the day breaketh, even while he contendeth with thee. . . . . When the foundations of the earth are destroyed, then the Lord entereth his temple for thy deliverance. Fear not his contestation; fear only his leaving thee in thy slumbers when Esau's troop is at hand. Though he slay thee, trust in him, knowing that the only way to the Rock is through the miry clay; that it is through the fires of Sinai alone that God's elect ones can attain to the waters of life; that the graves of Golgotha must precede the songs of Zion; and when thou findest all prurient growths of the flesh struggling for life in this their congenial element of darkness, when "beasts of the forest do creep," be of good cheer, for the day breaketh. Lift up thine eyes, and behold that poor, sleepless, Godforsaken cripple! Wearied with God's correction, one thing alone Satan could not get him to do—he would not let God go—he bore in patience the pressure of those arms which "pressed him sore." Oh, tempted believer! be not tempted to let Christ go. Though sore wearied, thy reward is worth waiting for. Hark! The bird of morning sings; and ere the sun had risen, that lonely man was anointed with the oil of God's own gladness—constituted first-born among his brethren. He was made head over a multitude of nations—God's crowned king! Yea, and ere that sun had set, he had received the seal of his kinghood—the mark of God's fatherly complacency,—not in the discomfiture of his brother's host, but in his brother's reconciled embrace.—*15th February* 1846.

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It is impossible to overestimate the effect which must have been produced on the Protestant Churches by their centre and origin being the hatred of an evil — Rome's harlotry being the great originator of the movement. Contrast that with the placid spectacle ever before the Church till the Reformation, as the key-note of the dispensation: a meeting of loving men, indwelt by the Holy Ghost, and Jesus rejoicing over them. A Church founded on love of the good, not on abhorrence of the evil—fruitful subject for meditation! Placid beauty the groundwork of the one—the stye of corrupt Rome the background of the other. Alas, the Protestant Churches cannot say, "Heaven lies about us in our infancy." . . . . .

Before the Reformation, forms of benevolent exertion were positive achievements of good; since then, chiefly resistance to evil; doing, not enduring; the ideal substituted for the palpable; Jesus' voice was "not heard in the streets;" Paul's voice was to the world's end; the useful, the profitable, is all in all now.—*May* 1841.

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"Bread-tax" in large letters on placards. The abolition corn-law men have got great part of their work done when they have found out the real *name* of the evil. How much is in a name? Two millions of people daily repeating the words, "Bread-tax," will do more to destroy the present corn monopoly than hundreds of tracts against "Corn-laws." Hezekiah broke in pieces the brazen serpent that Moses made (2 Kings xviii.) because he saw the people burning incense to it, and called it "Nehushtan," that is, "a piece of brass."

Oh, that we could get the true name for premillennial and postmillennial advents! The name, "Emmanuel," has done more to alter the mass of society than nine-tenths of the sermons preached during eighteen centuries.—*April* 1841.

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A man on a ship's deck in a storm, ridiculing the poor wretch floating past him on a hen-coop, is a true picture of that cold-blooded contempt with

which some religionists view their brethren, trying to save themselves by joining this or that sect. Never mock at any form of religion, whereby any poor brother is trying to save his soul however grotesque that form may be. —*April* 1841.

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2 *Sam.* xv.—David sent back Zadok and Abiathar and Hushai to testify for him in the usurper's court. He had need of faithful ones there to withstand Ahithophel, as well as of an Abishai and Joab to attend his person. Thus in the great tribulation, Christ will have witnesses in the very fire of Antichrist—in the very belly of hell.

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# Poetry.

## HORA NOVISSIMA.

Far down the ages now,
Her journey well-nigh done,
The pilgrim Church pursues her way,
In haste to reach the crown.

The story of the past
Comes up before her view;
How well it seems to suit her still,
Old, and yet ever new.

'Tis the same story still,
Of sin and weariness,—
Of grace and love still flowing down
To pardon and to bless.

'Tis the old sorrow still,—
The brier and the thorn,—
And 'tis the same old solace yet,—
The hope of coming morn.

No wider is the gate,
No broader is the way,
No smoother is the ancient path
That leads to light and day.

No lighter is the load
Beneath whose weight we cry,
No tamer grows the rebel flesh,
Nor less our enemy.

No sweeter is the cup,
Nor less our lot of ill;
'Twas tribulation ages since,
'Tis tribulation still.

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No greener are the rocks,
 No fresher flow the rills,
No roses in the wilds appear,
 No vines upon the hills.

Still dark the sky above,
 And sharp the desert air;
'Tis wide, bleak desolation round,
 And shadow everywhere.

Dawn lingers on yon cliff;
 But, oh, how slow to spring!
Morning still nestles on yon wave,
 Afraid to try its wing.

No slacker grows the fight,
 No feebler is the foe,
No less the need of armour tried,
 Of shield, and spear, and bow.

Nor less we feel the blank
 Of earth's still absent King;
Whose presence is of all our bliss
 The everlasting spring.

Thus onward still we press,
 Through evil, and through good,
Through pain, and poverty, and want,
 Through peril, and through blood.

Still faithful to our God,
 And to our Captain true;
We follow where he leads the way,
 The kingdom in our view.

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## NOTICE.

*All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.*

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THE QUARTERLY

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JULY 1856.

## Art. I.—THE END OF THE WAR.

War is a fearful word. The things represented by it are terrible beyond description or imagination. War is one of God's sore judgments, the worst display of human passions, the most terrible proof that Satan is the god and prince of this world, and a complete demonstration that the earth is yet governed by "those great beasts" which Daniel saw, ages ago, rise out of the troubled sea of humanity (Dan. vii. 1–8). Yet war may be a solemn necessity, and so justifiable; it is always an instrument of chastisement in the hands of a righteous God, and frequently has been overruled by the wise and loving Sovereign of the universe for the destruction of evil, and the triumph of truth. Looking at it under all these aspects, the existence of war calls for penitence and deep humiliation before God, calls to earnest prayer, and should endear to us the name of Jehovah as our refuge and hope.

War has again, like a desolating whirlwind, swept over the earth; hundreds of thousands of men have been slain, cities destroyed, fortresses levelled, homes made desolate, hearts out of number saddened, every foul and angry passion called into exercise. But now once more there is a stillness, and the welcome sound of peace passes from lip to lip, from kingdom to kingdom. All are thankful for this, but many feel doubtful as regards its continuance. They fear that what we have seen is only one act of the great tragedy; there may be pleasant music and smiling greetings between, but "the end is not yet."



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Man has spoken peace; but hath God ratified it? Man greets his fellow, and again, as in times past, prophesies smooth things; but will God say "AMEN" thereto? "Is it peace?" is asked by many; as if the thing were indeed doubtful—as if they could scarcely believe the testimony. And does not the answer, as of old, come from the muttering thunder-clouds of God's threatenings, "What peace, so long as earth's spiritual harlotries and rebellions are so many?" Surely there can be no lasting peace to such a world as *this*. As there is "no peace to a wicked man," so is there no peace for a wicked world. "Mire and dirt will be still cast up." Conferences and treaties, protocols, material guarantees, will all be in vain; the demoniac passions of man will not be bound by these. Man will still rave, cut himself, and be a terror to his fellow, until HE comes who shall exorcise all raging lusts (James iv. 1), and bring Humanity as a little child to sit at His feet, there to learn the great lesson of love.

Yet most thankful would we be for the return of peace, and earnestly would we seek its continuance. May grace be given rightly to improve the present prolonged opportunity, by faithful, earnest testimony; but let us not be seduced into unholy exultation or unwarrantable expectations. As children of the day, as citizens of the heavenly Jerusalem, "let us not sleep, as do others;" but "be sober, and hope to the end, for the grace that shall be brought unto us, at the revelation of Jesus Christ."

*A* war hath come to an end; but "the end of THE war" of which the prophet Daniel (ix. 26), "and all other prophets," write, has *not* arrived. In fact, THE war has not yet begun. There have been many wars, which, however terrible and destructive, will be found to be only faint types and feeble precursors of this last great conflict. We read of the wars of Canaan,—the wars of David,—the wars of the Maccabees,—the wars of the Jews,—the Roman wars,—the Thirty Years' war,—the wars of the Roses; and, in our own time, the Peninsular, Continental, and Russian wars; but none of these are "THE WAR." It is yet to come, and may soon arrive. Statesmen have had direful forebodings respecting it; one of them, great among his fellows, once said—"The next universal European war will be a war of principles." It will be a great and destructive war. There are vast preparations for it, and terrible appliances for carrying it on. Who that looks over the world, and considers the state of parties,—the moral condition of the nations,—the workings of superstition, infidelity, and wickedness,—the ambition of leaders,—the long-

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cherished ideas of nations, can indulge in confident dreams of security and social progress, even without reference to God's Word? That book of warning tells us that there will be "wars, and rumours of wars," even unto the end. "*War,*" says one, "*in perfection, is yet to come;*—war instigated by the deadliest motives of which fallen humanity, energised by Satan, is capable, and waged on the most scientific principles which human ingenuity, sharpened by the same supernatural power, can originate. Science has yet to do its part in the work of human destruction,—yet to be virtually among the great executioners of the human race. But men dream and tell of peace, even universal peace!—peace, too, as the result of science; for science, say they, is the parent of civilisation, and civilisation the handmaid, yea, the destined author, of universal peace. Wondrous delusion! as all who read and believe the Bible must know full well."

A few years ago, the impression was very general among professing Christians, that the millennium was gradually dawning; and expectations were cherished that soon the day of light, liberty, and holiness would come in its perfection. No dark night, or even partial eclipse, was expected; no judgments were looked for; "science, education, and religion," we were told, "would leaven the world." But for some time past, different views have been held—whether in consequence of disappointed expectations, or as the result of the testimony of students of prophecy, or both combined, we do not say; but so it is. Many now look for political convulsions, and talk of a coming crisis, who once spoke very differently. But still there is a great unwillingness to listen to *all* that God says upon this subject, and to believe that the current of human affairs will ever be interfered with by any personal manifestation of the rejected King, or by the introduction of any miraculous agency, before the history of earth is finished. Let us therefore listen to what God's Word says respecting this war, and the end thereof. Only a small portion of the divine testimony concerning this fearful conflict can be given; while no attempt will be made to place coming events in chronological order, or to fix dates respecting their occurrence.

There may be other wars to take place as preparatory to this, or the evil spirits who gather the hosts together may do their work quickly and surely. We may have other Waterloos, before Armageddon; Europe may be shaken to its centre, and its kingdoms remodelled, and all may be quiet again for a time, the stillness before the storm; or, in a very little while, the last war may break out. One thing we do well to

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bear in mind, that God compares this last war to a "whirlwind," which, we all know, comes unexpectedly, is quick in its operations, and irresistible in its might. Thus God writes concerning it by the mouth of Jeremiah (let his awful words be duly pondered):—"Behold, the *whirlwind* of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he hath performed the intents of his heart: in the latter days ye shall consider it." "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations. He will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and *a great whirlwind* shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground" (Jer. xxx. 23, 24; xxv. 31–33). Connected with these judgments is Israel's restoration and glory. Jer. xxxi. 1—"At *the same time,* saith the Lord, will I be the God of all the families of Israel, and they shall be my people."

We now proceed to mention some characteristics of this last war.

I. *It will be a war against God and the Lamb.*—This is the reason why "God cometh out of his place to punish the inhabitants of the earth for their iniquity." "They have transgressed the laws, changed the ordinances, broken the everlasting covenant" (Isa. xxiv. 5). The leader of this great rebellion will be "the beast," called also "Antichrist," "the man of sin, the son of perdition," "Lucifer, the son of the morning," "the Assyrian," "him who exalteth himself above all that is called God, or is worshipped." His object is to subvert God's authority, do away with all holiness, and banish the name of Christ and Christianity from the world. This daring scheme, and the parties who unite to carry it out, are referred to in the following Scriptures:—"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Ps. ii. 1–3). "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These

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shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful" (Rev. xvii. 12–14). "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" (Rev. xix. 19). All this proceeds from the most diabolic rage and enmity, hence it is said, "the nations were angry;" and again it is said, "the heathen rage, the kingdoms were moved;" but their wicked anger is met by holy and omnipotent indignation. "The nations were angry," and THY WRATH IS COME. How impotent will all those mighty host be then! "He uttered his voice, the earth melted."

II. *It will be a war of many battles.*—God will permit the potsherds to strive together first, and to bruise each other, before he takes his rod of iron to crush them all. The ten kings will hate the whore, and make her desolate, and burn her with fire (Rev. xvii. 16). Antichrist will have his wars and his reverses also, as well as triumphs; and many nations will suffer in the terrible conflicts which will take place. We only quote, in proof and illustration of this, Dan. xi. 40–45:—"At the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." The last verse just quoted shews that bloody wars will again desolate the land of Israel, the details of which we have in Zechariah xiv. 1, 2:—"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished: and half of the city shall go forth into captivity, and the residue of the

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people shall not be cut off from the city." There is also the terrible invasion of Gog and Magog, as given at length in Ezekiel xxxviii. and xxxix.; but all these, and many other conflicts, will be crowned and consummated "by the battle of the great day of God Almighty." Well may one say—"Days of whose return the world dreamed not, are coming round upon us. And to the terrors of those days will be superadded the unparalleled terrors of the last day. Awful are the descriptions thereof in Holy Writ, and various the names. The day of the Lamb's wrath,—the day of darkness,—the day of the Lord,—are only a few. And inasmuch as the great Sabbath of the Apocalypse exceeds the Sabbath of Genesis, insomuch will the day of the Lamb's wrath exceed all other days of sorrow."

III. *It will be a war in which the Jews will take a prominent part.*—They will have to suffer defeat, captivity, and slaughter; but victory awaits them in the end. For many ages, the world has known but little of their military prowess; but the days of Joshua, of David, and of Judas Maccabaeus will return again. Thus hath the Lord spoken, and he will make good his word; the manner and the order we know not. "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shalt carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel" (Isa. xli. 15, 16). "The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name. Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers" (Jer. li. 19–23). "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron,

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and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth" (Micah iv. 11–13). "The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf" (Micah vii. 16). "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south" (Zech. ix. 13, 14). The whole of Zechariah xii. should also be read. Surely we do well to care for a people whom God will at last befriend and make victorious.

IV. *This last war will be most fearfully destructive of human life.*—Some one has calculated that one-tenth of the human race have been destroyed by war, or about 14,000 millions, namely, eighteen times as many as are now on the face of the earth. The wars of Justinian cost fifteen millions of lives in twenty years. About eleven millions perished in the wars of Napoleon. It has been computed that two hundred and forty battles have been fought in England from the time of Cæsar to 1745. In only forty of these is the slaughter ascertained; and the number sacrificed in these was 580,000. In the war just finished, it is supposed that about 800,000 have died, or have been cruelly maimed. Such are the evils of war in the past; but more terrible things are in store for this wicked and rebellious world. We give God's own sayings without a word of comment—"Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left" (Isaiah xxiv. 6). "For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood" (Isaiah xxxiv. 2, 3). "And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother" (Haggai ii. 22). "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: *and the slain of the Lord shall be*

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*many*" (Isaiah lxvi. 15, 16). "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great" (Joel iii. 13). "And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city; and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs" (Rev. xiv. 18–20). To these might be added "*many like words.*"

V. *A war in which spiritual beings will be engaged.*—Evil spirits are represented as employed in gathering the hosts: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. xvi. 13, 14). Also, in energising and deluding the combatants, see 2 Thess. ii. 9–11. But we refer to holy beings, who are continually introduced in connexion with the closing scenes of judgment, as set forth in the Apocalypse. We there see them blowing the trumpets, binding or loosing the winds, pouring out the vials, summoning the fowls of heaven to the great supper. But, leaving this, we will just quote a few other passages. "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel iii. 2). "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Daniel xii. 1). "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years" (Rev. xx. 1, 2). Not only the hosts of the Lord, but the Lord of hosts himself will be there: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord

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cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed; and of all their hard speeches, which ungodly sinners have spoken against him" (Jude 14, 15). "And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day" (Isaiah x. 17). "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee" (Zechariah xiv. 3–5). Then will be fulfilled what is written—"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star" (Rev. ii. 26–28).

VI. *This war will be succeeded by an universal and perpetual peace.*—This will be God's "*end;*" and those who hope for it shall not be disappointed. "Unto the end of the war, desolations are determined." But when God and his Christ have struck the decisive blow, and when all their foes are conquered, a voice shall be heard saying, "Come, behold the works of the Lord, what desolations he hath made in the earth. *He maketh wars to cease unto the end of the earth;* he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Psalm xlvi. 8, 9). Then will Micah iv. and Isaiah ii. be fulfilled—"Men shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." "The Father of the everlasting age," "the Prince of Peace," will then take the affairs of earth under his immediate care and direct control. The true Solomon will reign in glory over the world he so dearly purchased, and so righteously subdued. He "will then be the desire of all nations;" and all that mankind have desired in vain under human governments, they shall find under his. Sweetly and sublimely hath the prophet sang of his mild and gentle rule: "The God

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of Israel said, the Rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God: and he shall be as the light of the morning when the sun riseth, even a morning without clouds: as the tender grass springing out of the earth by clear shining after rain" (2 Sam. xxiii. 3, 4). "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm lxxii. 6–8). "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen" (Psalm lxxii. 17–19). Looking forward to the glorious peaceful kingdom, the mind repeats with holy pleasure the emphatic and suggestive words, "NEITHER SHALL THEY LEARN WAR ANY MORE." No hollow or uncertain peace this: all is settled by God himself on the firmest foundation. He is glorified, man is blessed, and the earth yields her increase. "Peace, the cherub, waves her white wings, and murmurs her soft song of dove-like joy over a regenerated and united world. Perhaps in those days a child finds a fragment of a rusty blade in the field, brings it to its mother, asks what it is, and she is unable to reply. All hail, ye peaceful years! Swift be your approach. Soon may your great Harbinger divide the clouds and come down; and soon may the inhabitants of a warless world have difficulty in crediting the records which tell of the wretchedness, the discord, the selfishness, and the madness of the past."

In looking over the subject which we have thus attempted to describe, chiefly by citing God's own sayings, a few words of direction suggest themselves with reference to what should be our present state of mind and line of conduct.

*We should cherish a habit of godly fear and simple faith.* We should rise above all gloom and despondency. Our hope is not in *events*—the Lord himself is our hope, and his coming an object of desire. Still we must not be indifferent to what is coming, if we would be prepared for it. Ere long, men's hearts will be failing them for fear, "looking for the things that are coming on the earth;" but to his people, God says, "Fear ye not their fear, nor be afraid." "Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread, and he shall be for a sanctuary." "Into that blessed re-

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fuge saints shall enter, and hide themselves till the indignation is overpast." Such a reverential, trembling, solemn state of mind as God calls for, well becomes them now. Thus Isaiah, Daniel, Habakkuk, and all the prophets felt, while anticipating coming judgments. Thus Noah felt; and most blessed were the fruits of his feelings. "Moved with fear, he prepared an ark for the saving of his house." Thus acting, he obtained witness from God—was a blessing to all connected with him—and an example to saints in all ages. But he believed all that God said; and just because *He* said it. He saw no tokens of coming judgment, though he saw reasons enough for it. The sun shone on, the heavens were unclouded, and the earth stable as ever; the world feared not, and made no provision, *for they did not believe;* and thus it is still with the world around us. But Noah believed, feared, acted, and testified. He stood clear of all those things which God had doomed, and which he knew the flood would sweep away. And this is one great lesson which we should learn, and act out. We are surrounded by things which God has denounced and doomed. Principles and pursuits cherished and delighted in by man, but which are abominations in the sight of God, are continually courting our attention and regard. Where are we dwelling, what are we loving, and living for? Are we dwelling where the crushing stone of judgment will reach? Are we delighting in those things which the day of the Lord will be against? (Isa. ii). Is the world our place of tribulation and service, or our home and sphere of enjoyment? Are we patrons of it, or pilgrims through it? Let us ponder the solemn words of the apostle, and seek to realise their power—"Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire" (Hebrews xii. 26–29). Thus, living in the exercise of "godly fear" and "precious faith," realising the divine presence, and resting on the sure word of truth, we shall hold fast our heavenly principles, find comfort in God's enduring word, and rejoice in the thought that His eternal purposes must be fulfilled, Himself be glorified, His people saved, and His foes made His footstool. Then, when those things begin to come to pass which will fill the earth with terror, we shall "look up and lift up our heads, because our redemption draweth nigh."

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Till then, let us seek grace to fight the good fight of faith, to bear our testimony that wrath is *coming*, but that salvation is *come*. Let us proclaim the fiery deluge, and point to an Open Ark. Surely we should sigh and cry over the abominations around us. We should lift up our voices, and by every means make known the gospel of peace among those who are fighting against God. The time of long-suffering may be very short, and short our time of loving labour, and faithful testimony. If we are earnest and spiritual, we shall realise this to be a state of conflict, and may often be overwhelmed by a sense of our own feebleness. But "the battle is the Lord's;" therefore let no saint's heart fail him. "The race is not to the swift, nor the battle to the strong." Strength is perfected in weakness by Him who said, "All power is given unto me, both in heaven and in earth;" and, "Lo, I am with you alway, even unto the end of the age. Amen."

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## Art. II.—THE NECESSITY OF ATTENDING TO THE FACTS OF SCRIPTURAL AND SECULAR HISTORY.

When we make use of scriptural facts to explain and illustrate our views of scriptural teaching, we should be careful to have a correct apprehension of the facts which we thus employ. And if we find our deductions and inferences from Scriptural data to contradict some well-established fact in secular history (or, at least, what is almost universally regarded as a well-established fact), we should pause, and attentively study the claims to authenticity of this portion of secular history, before we too hastily commit ourselves to any theory, however probable it may appear to be. Doubtless, when secular contradicts scriptural history, the devout student of the holy Scriptures will not hesitate as to which of the two guides he is called upon to follow.

We were lately reading some observations upon the character of our Lord's humanity after his resurrection, "when he reappeared to his disciples, not in his previous poor and lowly form, but in immortal and glorified humanity." The writer seems to think that a change had passed upon the risen Lord's humanity, of such a nature "that even his best and dearest friends did not immediately know him, though the effect produced was not, properly speaking, an alteration, so that none of his previous lineaments could be traced, but an improvement, so that a vague recollection was induced." In accord-

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ance with this view, it is supposed that those who had been most with Jesus in his humility would have least difficulty in recognising him after the resurrection, and that Mary Magdalene and Peter were much sooner able to recollect Jesus than were Cleopas and some of the brethren on the Galilean mountains. Although we cannot quite agree with these sentiments, yet we have pleasure in allowing that they are cautiously and reverently expressed.

When, however, it is said that the eleven easily knew the Lord; that the two disciples, who were journeying to Emmaus, were some time in his company, thinking him to be a stranger, though their hearts burned within them as he conversed with them; and that this want of the power of early and easy recognition is to be accounted for by the supposition of their not having been so familiarly acquainted with the Lord as the eleven had been—we cannot help thinking that, in forming such a conclusion, due regard is (unconsciously and unintentionally) not paid to all the facts of the narrative. Thus it is said by St Luke, that when Jesus drew near and joined the two on their way to Emmaus, "their eyes *were holden* that they should not know him." The original is, if possible, still more strongly expressed—*οἱ δε οφθαλμοι αυτων εκρατουντο του μη γνωναι αυτον* (xxiv. 16). And how was the recognition at last brought about? As Jesus "took bread and blessed it, and brake, and gave unto them, their eyes *were opened*, and they knew him, and he vanished out of their sight." The original again deserves our attention—*αυτων δε διηνοιχθησαν οἱ οφθαλμοι, και επεγνωσαν αυτον. και αυτος αφαντος εγενετο απ' αυτων* (xxiv. 31). So long as a superhuman *κρατος** (or

* The writer is not altogether successful in his attempt to explain Mary Magdalene's first interview with the Lord after his resurrection. The evangelist writes—"She saw Jesus standing, and knew not that it was Jesus." But so far was she from having, at the time, any vague recollection of her Lord's personal appearance in the seeming stranger whom she saw, and so far was she from being prevented from recognising him, in consequence of any visible superhuman and, as it were, glorious change having passed upon his personal appearance, that she even supposed him to be the gardener (*κηπουρος*), and at once, without confusion or hesitation, addressed him as such, saying, "Sir, if thou have borne him hence, tell me where thou hast laid him" (John xx. 15.) Doubtless a superhuman *κρατος*, similar to that which was upon the eyes of the two disciples on their way to Emmaus, was also upon the bodily vision of Mary Magdalene during the former part of her interview with the Lord. The writer adds, that, when Jesus spoke, the well-remembered voice (which always changes less than the features) brought him to her recollection, and she admitted the glad impression that it was the Lord. How was it, then, that the two disciples on the road to Emmaus listened to the voice of Jesus, perhaps for more than one or two hours, without having the slightest idea that it was the Lord who was speaking to them?

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constraining influence) was exercised upon their bodily vision, so long were they unable to recognise their Lord: and, doubtless, if Jesus had seen fit to associate and converse with these disciples for many days or even weeks, and to continue a constraining influence upon their sight during that period, they could not have recognised the Lord in their friend and companion. And the Evangelist teaches us, that no sooner was the impediment of the superhuman *κρατος* removed, than their eyes were at once opened, and they immediately knew him. The effect of the stranger's earnest and instructive conversation was, that feelings of admiration and affection towards him sprang up in their hearts, and gradually increased in strength; but their recognition of the Lord in the seeming stranger, when it took place, was immediate and instantaneous.

Our next example shall be taken from a short essay upon the nature of that reference to the Messiah which is found in the fourteenth and immediately succeeding verses of the seventh chapter of Isaiah. The writer considers that great light is thrown, not only on the use of the word אות (sign) here, but also upon the whole of this passage, by the narrative contained in the thirty-seventh chapter of this prophet, and repeated in 2 Kings xix. It is our wish to draw the attention of the reader

And in the first words of the risen Saviour to Mary Magdalene, "Woman, why weepest thou? whom seekest thou?" Mary did not even suspect that the voice was the voice of Jesus. Surely it was the removal of the superhuman *κρατος* from the bodily vision as well as hearing (unless we suppose that our Lord purposely changed his voice) of Mary and the two disciples, that the Lord was at once easily and gladly recognised.

We cannot be sufficiently thankful to our heavenly Father, who hath so clearly revealed to us, before and after the resurrection, that Jesus was both God and man, and that the Jesus who arose from the dead was the same Jesus who had been crucified on Calvary. When the risen Jesus said to Thomas, one of the twelve, "Reach hither thy hand, and thrust it into my side: and be not faithless, but believing," the disciple replied, "My Lord and my God." When Jesus appeared suddenly, to the terror and affright of the eleven and those with them, he said—"Behold my hands and my feet, that it is I myself (*ὁτι αυτος εγω ειμι*): handle me, and see (*ψηλαφησατε με και ιδετε*); for a spirit hath not flesh and bones, as ye see me have" (Luke xxiv. 39). When he ascended, he did not disappear suddenly, as at Emmaus; but, as if to manifest, at that important moment, the real humanity of his risen and ascending body, a cloud hid him (as it would have hid any living man) from the view of his gazing apostles. We are thus marvellously assisted in thinking of, and drawing near to, the ascended Jesus, gloriously seated at the Father's right hand, as the God-man, full of power and sympathy. Of him it is written—"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 14-16).

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more particularly to that portion of the explanation, as given in the essay, of the following passage:—"This shall be a sign unto thee, ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this" (Isa. xxxvii. 30–32). The author of the essay thinks the sign given to have been that, during that and the next year, the country would be occupied, or at least threatened, by the Assyrian armies, so that no regular agricultural operations could be carried on, and the population would require to subsist on the spontaneous products of the land; but that in the year after this second year of interrupted agricultural operations, all danger would cease, and the operations of sowing and reaping, of planting and ingathering, would be allowed to go on as before. This method of interpretation seems to us to be inconsistent both with the sacred narrative and with secular historical documents.

We do not wish to lay too great stress upon the fact, that, when agricultural and other operations are resumed, the Jews are not directed to reap the corn and *gather* the grapes, but to reap the corn and *plant* vineyards. Yet this direction would appear to us to shew that the work of Assyrian desolation was fully accomplished when the prophet delivered the divine message to Hezekiah, and that the Assyrians had already destroyed the greater part of the vineyards throughout the land, so that the delivered Jews would have to begin by planting their vineyards anew, before they could gather the vintage.

Let us now read carefully the narrative of the Lord's message to Hezekiah, as repeated in the nineteenth chapter of the second book of Kings, and let us especially attend to the concluding portion of the divine message, and its almost immediate result. "By the way that he (Sennacherib) came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake. And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh" (2 Kings xix. 33–36). Thus it appears to be established,

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beyond reasonable question, that on the very night which immediately succeeded the day on which Hezekiah received Sennacherib's blasphemous and menacing letter, and the Lord's gracious promise of full deliverance from the sword of the king of Nineveh—on that same night the Lord took vengeance on the oppressor, and compelled the baffled and humbled invader to flee in haste and terror from the land of Judea. Thus, neither during the remainder of that year, nor in the following year, was the land of Hezekiah occupied, or even threatened, by the Assyrian armies. On the contrary, the people were at full liberty to carry on agricultural operations, and, being so thoroughly delivered from their powerful enemy, did not need to rest satisfied with the spontaneous productions of the earth, unless in devout and grateful obedience to the divine command.

And is this view confirmed by authentic secular documents? Of all the Assyrian monuments which have hitherto been discovered, perhaps not one bears a higher character for authenticity than the stone which belonged to the late Colonel Taylor (now deposited in the British Museum), on which are inscribed the annals of the first eight years of the reign of Sennacherib. It is there shewn that it was not until he had already been two years upon the throne of Nineveh, that Sennacherib invaded the kingdom of Hezekiah, and that he did not attack Judea either during his first and second, or in his fourth and following years. Accordingly, this secular monument appears fully to agree with the scriptural narrative in teaching us that, during at least the four or five years which followed Sennacherib's memorable and disastrous expedition, the delivered Jews were at full liberty, *so far as the Assyrians were concerned,* to plant vineyards, and sow and reap corn, without any fear of hostile aggression.

How, then, are we to understand that the divine injunction was fulfilled—"Ye shall eat this year such as groweth of itself, and the second year that which springeth of the same, and in the third year sow ye and reap"? The view which would seem to be most according to the analogy of Scripture, is to suppose that the year in which the injunction was given was a sabbatical, and the immediately succeeding one a jubilee year, and that the time for sowing was already past, when Isaiah went to the king, so that the sabbatical year was kept *as by constraint;* whereas the jubilee year was to be kept by the voluntary obedience of the king and people to do the divine command. We cannot reasonably object to this explanation, as if it involved an unnecessary interposition (so to speak) of the divine and miraculous power. Had the children of Israel been

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truly loyal to their heavenly King, this form of special divine interposition would have occurred so frequently and regularly, that it would have ceased to appear miraculous in their eyes, and they would have almost regarded its stated recurrence as one of the established laws of nature. For we know, that more than seven centuries and a quarter before the divine command, of which we have been speaking, was given to Hezekiah, through the prophet Isaiah, the following injunction from the Most High had been delivered to the Israelites, through Moses:—"Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard" (Lev. xxv. 3, 4). To this was added a second solemn injunction—"Ye shall hallow the fiftieth year. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, neither gather the grapes in it of thy vine undressed" (Lev. xxv. 10, 11). If, then, the fourteenth of Hezekiah was a sabbatical year, and his fifteenth year a year of jubilee—or if the latter half of his fourteenth, with the first half of his fifteenth year, constituted a sabbatical year, and the latter half of his fifteenth, with the former half of his sixteenth year, constituted a year of jubilee—then, even if no special and express command had been given by the Lord to Hezekiah, through the prophet Isaiah, this king and his people would doubtless have been solemnly and legally bound, under the Mosaic law, as children of Israel, and subjects of the God of Israel, neither to sow their fields nor prune their vines during the sabbatical year, and the succeeding year of jubilee; but rather, in simple obedience to the law of their God, to rely on His covenant that He would provide sustenance for them, and for such of their herds and flocks as might have escaped the Assyrian desolation. The analogy* of Scripture would therefore seem to lead us to this conclusion, viz., that the hundred and fourscore and five thousand Assyrians were most probably not destroyed

* This question has a more important bearing on the subject of the interpretation of prophecy, than may at first sight appear to be the case. If we habitually (though unconsciously and unintentionally) seek for what may be deemed a rational and natural explanation of a scriptural fact, when the more obvious and natural interpretation would be, according to the analogy of Holy Writ, the admission of special, divine, and miraculous interposition, we shall be almost of necessity predisposed, if not absolutely to reject, yet at least to oppose and resist, the doctrine of the Lord's glorious pre-millennial advent. We are, at the same time, fully aware that a morbid and ignorant prejudice, against what human philosophy would regard as rational and natural interpretation, may be very dangerous in the opposite direction.



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until the seed-time of Hezekiah's fourteenth year had passed away, and that, in the immediately succeeding year, the people willingly refrained from cultivating their fields, and planting and dressing their vineyards. The awe and dread of the Divine Majesty impressed upon the national mind by the miraculous destruction, in one single night, of a vast Assyrian host; adoring and wondering gratitude for a marvellous and effectual deliverance from the very jaws of a devouring foe; and the actual experience of the divine power and goodwill in supplying their wants, from the spontaneous productions of the earth during the sabbatical year, when Assyrian invaders had robbed them of their seed-time—would easily dispose the Jewish people (a divine influence effectually operating upon their hearts and consciences through these powerful motives) to defer to the wish and authority of their pious and zealous king, and obey the command of their God, by abstaining from agricultural operations in their fields, and from planting and dressing their vineyards, during the (supposed) year of jubilee, which immediately followed the supposed sabbatical year.

There is, of course, one point of difference which requires to be noticed. In the sabbatical and jubilee years, the children of Israel were forbidden to reap and gather the spontaneous produce of their fields and vineyards. We may therefore conclude, that by special divine interposition, recurring every seventh year (*i.e.*, on each year immediately preceding the sabbatical), the harvest and vintage would be sufficiently abundant to make provision for the nation, until, in due time, the fields should again receive the seed, and the harvest should again be reaped. No such special provision had been made in the thirteenth of Hezekiah; and therefore, during his fourteenth and fifteenth years, God would cause the land to yield a spontaneous supply, sufficient for the wants of a population which had been greatly diminished in consequence of the Assyrian desolations, and they would be nourished by that spontaneous produce.

A third example has reference to a very interesting fact. The researches of modern astronomy have discovered that a solar eclipse occurred on 11th January 689 B.C., the effect of which (if the eclipse really occurred* sufficiently near the hour

* Professor Airey calculated the time of the central eclipse to be soon after eleven o'clock, which is too early for the phenomenon to be produced on the dial or steps. Mr Adams has shewn, that the received secular variation of the moon was slightly erroneous, and that the time of the eclipse in question might be advanced half-an-hour. He added, however, that, in his opinion, the error was not quite so large. Even should it be proved that on this occasion the time of the central eclipse was really sufficiently near the hour of noon, yet scriptural and secular history unite in forbidding us to think that the sickness and miraculous recovery of Hezekiah occurred so late as in 689 B.C.

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of noon) would be to cause the shadow to recede on a dial, or steps, similar to that of Ahaz. We need not wonder, if some devout and sincere believers in Holy Writ should have been so deeply impressed with this striking fact, as to assume as exceedingly probable, that it was on the 11th January 689 B.C. that the promise of recovery was given to Hezekiah, and the shadow went back ten degrees upon the dial of Ahaz. It is taken for granted, by the favourers of this theory, that Demetrius, a Jewish historian quoted by Clement of Alexandria, assigns, and correctly assigns, the year 578 B.C. as the date of the commencement of Nebuchadnezzar's sole reign at Babylon. It is also next assumed that the Chaldean annals give, and correctly give, an interval of eighty-eight years between the death of Sennacherib and the first year of Nebuchadnezzar's undivided sovereignty, and the inference is drawn that the former died *cir.* 668–7 B.C.

But it will be found, on examination, that such views are inconsistent with the facts of Scripture and secular history. It may be considered as certain, from the Scriptures (Dan. ix. 2), that there was an interval of seventy years between the commencement of the Chaldean desolations under Nebuchadnezzar, and the first year of the reign of Cyrus over Babylon. Now, as the Scriptures make mention of the *third* year of Coresh, or Cyrus (Dan. x. 1)—and again, when speaking of a system of bribery, which doubtless did not commence* earlier than the beginning of the *third* year of Coresh, they say, "The adversaries hired counsellors against the Jews *all the days of Coresh, king of Persia*"—we may reasonably conclude that Coresh did not reign less than five years over Babylon. Thus, not less than seventy-five years intervened between the commencement of the Chaldean desolations under Nebuchadnezzar and the death of Coresh. Hence Nebuchadnezzar's first conquest of Jerusalem, when Daniel was carried away captive, cannot be dated later than 605–4 B.C.; for this is the date which we obtain by adding 75 to 530–29. And even if we suppose that he was then joint-sovereign with his father

* When Coresh issued his famous decree for the rebuilding of the temple at Jerusalem, the scattered Jews had to be collected from various parts of his empire; and this would take some time to accomplish. The journey of so large a body of men, women, and children would be comparatively slow. The commencement of the work of laying the foundation of the temple, the opposition of their neighbours, the sending of emissaries to the Persian court, would be more than the work of a few days or weeks. And, upon the whole, we may safely conclude, that it was not until after the beginning of the third year of Coresh, that the Jews were compelled to desist from the prosecution of their sacred task.

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Nabopolassar, and that his own undivided sovereignty did not commence until 603–2 B.C., two years afterwards, what will be the result, if we suppose, with the favourers of the above-mentioned theory, that the Chaldean annals are correct in assigning an interval of eighty-eight years between the death of Sennacherib and the beginning of the sole and undivided reign of Nebuchadnezzar? It will follow, if we add 88 to 603–2, that Sennacherib died not later than 691–0 B.C., which is fatal to the supposition that the dangerous sickness of Hezekiah, and the recession of the shadow ten degrees on the dial of Ahaz, mentioned in Holy Writ, occurred in 689 B.C.

If we pursue the inquiry, the result will be still more unfavourable to the theory in question. The Canon of Ptolemy, which takes no notice of the Median Darius, states that Cyrus (or Coresh) reigned about eight years at Babylon. The Scriptures only speak of the first year of Darius the Mede, and do not make it necessary to suppose that he reigned more than one year; and such a supposition better accords with the entire silence of the Canon concerning him. Let it be allowed, however, that he reigned two years; it will result that Coresh reigned over the Chaldeans six years, which would give to the commencement of Nebuchadnezzar's sole sovereignty a date not later than 604–3 B.C. Thus, according to the supposed Chaldean interval of eighty-eight years, 692–1 B.C. would be the latest date of the death of Sennacherib.

Again, an eclipse, which was recorded at Babylon in the fifth year of Nabopolassar (the father of Nebuchadnezzar), has been proved by modern astronomy to have happened in 1621 B.C. This king reigned twenty-one years. Hence the reign of Nabopolassar ceased, and the sole and undivided sovereignty of Nebuchadnezzar commenced, not later than 604 B.C. If, then, it were true that, according to the Chaldean annals, eighty-eight years intervened between the death of Sennacherib and the termination of the reign of Nabopolassar, we could not assign a later date than 692 B.C. for the death of Sennacherib.

It thus appears certain, that the recession of the shadow ten degrees on the dial of Ahaz, the divinely vouchsafed sign to assure Hezekiah that he should speedily recover from his dangerous malady, did not occur in 689 B.C. And surely the majority of the students of scriptural history will be of opinion, that the recession of the shadow on the dial, on the third day before Hezekiah's going up into the house of the Lord, was not due to any natural phenomenon, as often as they read the sublime and simple Scripture narrative—" And Hezekiah said

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unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: Shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord; and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz" (2 Kings xx. 8–11.)

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## Art. III.—THE SERAPHIM AND THE THRONE.

### ISAIAH VI.

Those who have sailed down the Red Sea tell us that there is one part of the Arabian coast where you may catch a view of the peaks of the Sinai range. If, however, you are to enjoy this sight, you must be on the watch when you approach that part of the coast which opens inward toward these mountains—for many lose the view by being off their guard, occupied with other thoughts, or sleeping in their cabins, at the moment the vessel is passing the opening through which others see these renowned tops. And then you must take care that your vessel does not sail too close to the shore—for in that case, also, you miss the sight. You must sail at some distance from the coast; the lea-shore is not the proper point of view. If unwatchful, or if not occupying the right point of observation, you pass by what others have gazed on with solemn delight. Is it not even thus with students of the prophetic Word, and some of their fellow-Christians? Sailing along the same coast, to the same country, some of our brethren miss the sights of distant glory, which we see, however dimly. Either they are not watching for what meets our eye, or they are not at the right point of view; and so they discern not the kingdom and the throne—the coming glory and the coming King.

We might apply our illustration to students of prophecy themselves. Why is it that one sees more than another in the same landscape of the future kingdom? Why do details in the outline of the future catch the eye of some more than others? It may be accounted for not always by the difference

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in watchfulness, but as much by the point of view occupied by the inquirer. And in investigating the subject of the *Seraphim and the Throne* in Isaiah, this remark is specially applicable. All depends on where we stand (so to speak) when gazing on the vision.

1. THE THRONE.—" *In the year that king Uzziah died, I saw also the Lord sitting upon a throne, and his train filled the temple.*"—(Ver. 1.)

Now, everywhere else when the throne is described, it appears as above the head of the earthly beholder. It appears as a glorious seat in the sky above, up to which the eye is turned. Thus it is in Exodus xxiv. 10, the first time it was seen by man :—" They saw the God of Israel, and under his feet as it were a pavement of sapphire stone, and the body of heaven in its clearness." Thus it is in Ezekiel i. 26 :—" Above the firmament was the likeness of a throne, as the appearance of sapphire stone "—and on that throne " the likeness of a man ; " and it is called, at verse 28, " the likeness of the glory of the Lord." Nor can it be supposed to be otherwise in our passage. The prophet says the throne was " high and lifted up," signifying its position in the firmament above his head.

He seems to have been worshipping in the court of the temple, pondering the death of Uzziah, and perhaps praying for his successor, when, like John in Patmos, or Stephen in the council-hall, his eye was opened to see things in heaven. He saw, stretched over the temple, a throne that surpassed in magnificence all that Solomon had been able to display in palace or sanctuary. It was so placed that the temple lay beneath it, as when the glorious pillar-cloud spread out its folds over the tabernacle and its courts. The temple, with its worshippers, was thus exactly in the position of Moses and the seventy elders on the hill in Exodus xxiv. 10. Isaiah was thus exactly in the position of Ezekiel (Ezek. i 28.*)

That robe of glory which the King was arrayed in was a robe of light. It is this that is meant by " *His train.*" The term שׁוּלָיו is used for the flowing train of a robe, or its

* The Jewish commentator Jaschi has these words :—" Sitting on His throne in the heavens, and His feet on the temple as His footstool, on the house of the sanctuary." He adds—" To judge concerning Uzziah, who came to take away the crown of the priesthood." We shall see presently that the vision may be said to shew the Lord coming to reign over the earth ; and to judge Antichrist, the usurper of priesthood, like Uzziah, is of course one of his acts.

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skirt.* In Exodus xxviii. 33, 34, it is the word for the *hem* of the priest's long robe; the hem, or border, or skirt, on which the row of bells and pomegranates was hung. Is it thus here? Is this our Melchisedec-priest's garment that reaches down to the feet? His robe is the light, as Ps. civ. 4. It fills the temple. It does what the glory did when that same temple was dedicated by Solomon, so filling it that none could stand there; and forthwith Isaiah felt that (2 Chron. v. 13, 14), like the priests in those days, he could not abide the searching gaze of that brightness, and the overwhelming majesty it betokened.

2. THE SERAPHIM.—"*Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.*"—(Ver. 2.)

We are led to inquire, first of all, here, what is "*above it*"? The Hebrew is מִמַּעַל לוֹ, a phrase that has been variously interpreted. Many understand by "*it*," the throne; others render it "him,"—the Hebrew admitting of either, so far as the construction is concerned. To understand *the temple* by the pronoun "it," would be as simple an interpretation as any; and if we retain "*above*," as the sense of the preposition, we are shut up to that sense, inasmuch the seraphim could not stand above the King, nor yet above the throne, although some writers (*e. g.*, Horsley and Alexander) seem to adopt that view. Either the words mean "*above the temple*," just where the rest of her glorious robe spread itself out as a canopy to the sanctuary, or they are to be rendered "*upon*" the throne—in which sense the phrase is used, Gen. xxii. 9, when Isaac is laid upon the wood, and in Daniel xii. 6, when the man is spoken of as "upon the waters of the river." This is, in substance, the sense adopted by the Septuagint, who read *κυκλῳ αὐτοῦ*, remarkably corresponding to Rev. iv. 6. It is also the sense approved of by Grotius, Gesenius, Ewald, Henderson, who agree in understanding it "*near by;*" while Malvenda (*apud* Poole) definitely states the position "on the base of the pavement of the throne;" or, as others, "on the steps of the throne."

But what are we to understand by *the seraphim?* It is to be noticed that there is no article prefixed to their name in the original,—a circumstance that at once suggests that this

* Calvin says, the edging of the cloth that covered the throne is the idea; Witsius, the fringes of the robe. Placeus refers to Exodus xxviii. 33.

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appellation may be of the adjective sort; as if the prophet had said, "By it were standing beings full of lustre." The etymology of the name has never been settled; in this resembling the term for cherubim, which has been subjected to all sorts of torture, in order to force out an utterance in favour of special theories. But even as the most probable root of the word *cherubim* is the old word signifying to *carve* or *engrave*, thereby intimating that these figures were *things carved* to symbolise real existences (see vol. iii. p. 329); so the most likely origin of the name "*seraphim*" is a word which means "*noble ones*,"* from an Arabic term "to be noble." The descendant of Judah, *Seraph* (1 Chron. iv. 22), who had dominion in Moab, may have had his name from this root, *q. d.*, "noble." We adopt this etymology, without abandoning, at the same time, the connexion of the root with the Hebrew signification of the verb "to burn." We cannot help thinking that the two meanings are allied, inasmuch as to all burning attaches the idea of brightness, and to brightness the idea of nobility and splendour. But when afterwards we shall have shewn that the seraphim are one with the cherubim, another thought will perhaps naturally occur to the reader's mind, illustrating the appropriateness of this designation, to wit, that the appearance of the cherubim, covered with gold, glowing or *burning in brightness* under the light of the cloud of glory that dwelt between, may have suggested to the people of Israel, long before Isaiah's day, the name *seraphim*, "burning ones," as a synonym for the cherubim. All the more may this be considered probable, when we remember that the name for the fiery-serpents is "seraph" (Numb. xxi. 6), and the name of that serpent of brass lifted on the pole to heal is the same, שָׂרָף; for that brasen serpent, under the beams of an eastern sun, would glow like burnished gold to the eye, and thus would resemble the *cherubim's* appearance under the shining of the cloud of glory. †

* This is the word used in the name given to the grand mosque of Omar at Jerusalem, "el haram esh sherif," the noble sanctuary.

† Our readers may perhaps have some curiosity to know the variety of opinions as to the etymological import of this word. Here is a specimen:—1. Piscator thinks they are so called because they are angels, and angels have a fiery form; Clericus, because of their burning love; Grotius, because messengers to execute God's burning wrath; Lightfoot, because about to burn the temple; Stickel and Furst, as well as old Mather and the older Lowth, because of the fiery nature of angels (Ps. civ. 4). Then there is a class of critics who believe the name to be given because of the angels' brightness and splendour. Witsius combines some of these ideas. Umbreit adopts the idea of their glowing appearance. 2. To all these, Winer (in his "Worter-bach") objects that the root never means *to shine*, but only burn; and he agrees in the etymology of Gesenius, from the Arabic root, "to be noble," angels being, in his view,

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It has usually been taken for granted, that there were seen by Isaiah an army of these glorious beings, perhaps thousands, like the hosts of angels; but this is not said. Some, on the other hand, say four; Origen thought there were only two; and in this he has found supporters, such as Sanctius, Menochius, and Calvin too. We cannot but think that there is probability in this view, since ver. 3 mentions only two crying one to the other, as if the two cherubim in the holiest of the tabernacle had become vocal, and while gazing on the blood-sprinkled mercy-seat, had given utterance to their feelings of adoration. If it be objected as strange that two such symbolic beings should thus stand alone at the throne, we reply, that whether two or four (and it matters not which view we adopt), this is exactly the kind of vision seen afterwards by John in the Revelation. And inasmuch as at this time Enoch and Elijah were in the heavenly world, the only representatives of our nature there, there could be no inappropriateness in the vision exhibiting two such witnesses amid the hosts of the Lord of hosts. There were, it seems, only two cherubim at the gate of Eden. But this leads us on to speak of who these *seraphim* represent; and we do not hesitate to adopt the view that they are the very same as John's *living beings* in Rev. iv. and Ezekiel's *cherubim.* We give for our opinion such reasons as the following:—1. *Angels* do not stand so near the throne of Christ, who is "*the Lord*" of this vision, according to John xii. 41. Christ is here; and those so near his throne as to be *on* it, or close to it, must, according to Rev. vii. 11, be redeemed men. Yet more is this proved by ch. iv. 6, where it is not angels, but the "*living beings*" who are in the midst of the throne and round about the throne. 2. While it is not the angels' place, it is beyond doubt the place of the living beings, or cherubim; that is, of the redeemed (see vol. iii. p. 329). Even taking the unlikely rendering, "*above* him," or "*above* it," this is liker the position of the cherubim in the ark than the place of angels, so far as we ever read of them. 3. These seraphim resemble very closely Ezekiel's *living beings,* chap. i., which are admit-

the nobility of heaven. This is Rosenmüller's view. To this Alexander, also assents. 3. A few have resorted to the sense, *fiery-serpents.* 4. Faber (Dissertat. vol. i. p. 435) maintains that seraphim, being the same as cherubim, got their name from being instinct with bickering flame, referring to Ezek. i. for illustration. So Parkhurst. 5. Michaelis proposes to derive the name from the Chaldee שְׂרַף, incense, as if there were *priests* to the King of glory; and he refers to the smoke of ver. 4 as in favour of his view. 6. Dr Gill, in one of his sermons, identifies them with cherubim; but interpreting them to be ministers, derives the name from their fervent love to souls and to Christ.

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ted not to be angels. Thus—they had two wings to cover their bodies (ver. 11); their "appearance was *like burning coals* of fire, and like the appearance of lamps" (ver. 13); they flew with their wings (ver. 24). It is objected, indeed, that Ezekiel speaks of only *four* wings; but a careful study of i. 23 seems to prove that there were two wings stretched out horizontally under the glorious firmament above their heads, while with two they covered one side of their persons, and with two the other side. Thus there were six wings, as in the case of these seraphim. And while this is worthy of notice, it is also to be remembered that *wings* are nowhere assigned to *angels,* though *flying* is. 4. No one can avoid seeing the exact resemblance of the *living beings* in Rev. iv. 8; for they have six wings alike, and sing the very same song. And since there is no doubt whatever that these living beings are the redeemed Church in some of its aspects, there seems no reason to doubt that this is the case with the seraphim also. 5. We maintain that *angels* are never represented as allowed to *handle* the things of redemption, though they look into them with all delight, and learn of the Church. An angel would not be allowed to take up the tongs which the priest had left, nor was it his part to handle the *altar coals* any more than the blood. Angels have nothing to do therewith. If so, the seraph, ver. 6, must be a *redeemed man.** We shall return to this point presently; but meanwhile we notice, once more, 6. These seraphim have feet as men, faces as men; they know our psalms (Ps. xxxii. 1 compared with v. 3); they take special interest in our earth. 7. Once more, they do

* Let us give a sample of the variety of interpretations on this head. 1. That which makes them *angels.* The Targum says, שַׁמָּשִׁין קַדִּישִׁין, "holy ministers," or angels, and has been followed by a complete host of unthinking approvers—Grotius, Munster, Sanctius, Piscator, Witsius, and a throng of others. Our own Milton, who saw nothing but *angels* in the cherubim, evidently regarded the seraphim as their fellows, when he wrote—

"The helmed cherubim,
And sworded seraphim,
Are seen in glittering ranks with wings display'd."

2. Parkhurst and other Hutchinsonians make them symbolical of the Trinity; and here the covering of the face with the wing is to indicate wrath. 3. The Neologians favour generally the view that they were some form of the *serpent* kind. Bauer (*apud* Kitto) says they were basilisk-headed cherubim; Hitsig, that they were the same as Serapis, or the more ancient Kneph; Knobel, that they were sphinxes; Gesenius, some animal form with the serpent head. 4. Faber (Proph. Diss. vol. i. 435) agrees with Jerome, Spencer, and De Dieu, that they were the same as the *teraphim,* and therefore (as he had shewn) the same as the *cherubim.* So Parkhurst, in his Lexicon, and Irvine on Rev. iv. The German Ewald approaches to this view; and Hendewerke unhesitatingly maintains it in a treatise, "De Seraphim et Cherubim in Bibliis non diversis."

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not speak *to* the King, but *of* him, the one to the other. Is not this fact sufficient to connect them with the two cherubim in the holiest? They look *toward one another,* and both look at the mercy-seat, while the glory above is too bright to gaze on except thus indirectly.

3. THE SONG OF THE SERAPHIM.—"*And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.*"

It is (we said above) as if the two cherubim in the tabernacle oracle, or the four in Solomon's temple, had been enabled to feel and to utter their feelings; the one would then have cried to the other as they saw the blood and the mercy-seat and the glory. They see the King, and to him they cry, "Holy, holy, holy!" They see what he is doing, and they rapturously sing, "The whole earth is full of his glory." The prophecy first uttered in the wilderness of Paran (Num. xiv. 21), and sung so often in Canaan to the harp of David (Ps. lxxii. 19), is seen in this vision, as about to be fulfilled. And these representatives of redeemed man are those who exult most rapturously in the prospect.

The vision shews the Lord Jesus Christ (John xii. 41) in his glory, on his throne, and that throne stretched over our world, Jerusalem and its temple being the spot where it is visible, "the place of his feet" (Isaiah lx. 13). The King is about to give forth a message to his prophet, bearing on the rejection of the once favoured people, but foretelling, too, the end of that rejection and its calamities. Now, as at the close of that day of Israel's desolation, they shall be life from the dead to the world—as at that time earth shall see the Son of Man coming in his kingdom, as then it is that all the world shall fully see the glory of the Saviour's grace, and person, and counsels, and ways, so this vision presents the aspect of things as they shall then appear. The seraphim sing this song, not merely in the way of desire, expressing what they long for, but because they see in the order of the vision a glimpse of the reality. That day's scene is like the pattern of the tabernacle shewn to Moses on the mount—an exhibition of what is to be set up hereafter. That day's scene is like the transfiguration hill—a specimen of the future kingdom. The seraphim are the Moses and Elias of it; and Isaiah is the Peter, James, and John.

As they cried, "*the posts of the door*" (of the temple threshold) "*moved at the voice of him that cried, and the*

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*house was filled with smoke.*" As in Psalm xviii. 7, earth shook and trembled to its foundation, when God simply prepared to rise up to help the supplicant; so here the temple shakes, as these heralds in their song proclaim his intention to take possession of earth. Yes, their voice is equivalent to the cry, "Be lifted up, ye gates, and the King of glory shall come in!" The entering in of this King makes the temple tremble, and "*the house is filled with smoke,*"—that is, to the eye of the beholder it seemed as if the light were darkness. The dazzling glory of the Lord, his brightness (too bright for man), and the bright glory of his train, completely overpower the gazer's eye, just as we find to have been the case in Solomon's days. For when "the glory filled the house" (1 Kings viii. 11), so surpassing great was its splendour, and such was its effect in blinding the sight of those who stood by, that Solomon's exclamation is, "The Lord said that he would dwell in the *thick darkness*" (v. 12). As our Milton expresses it, "Dark with excessive bright his skirts appear."

### 4. The Visit of one of the Seraphims to the Prophet.

Isaiah was overwhelmed, like John in Patmos, at the glory of the Lord, and like Daniel on a similar occasion, whose "comeliness was turned into corruption." He cried out, as if he had become a guilty Uzziah, intruding into the high priest's office on the atonement day, by looking on the glory of the Lord, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." While seraph cries to seraph, looking on their King, "Holy, holy, holy," the amazed man of God looks to himself, and laments that he is "unholy, unholy, unholy." And now it is a most touching scene is presented to our view, proving yet more than ever, as we imagine, that the seraphim represent redeemed men, bone of our bone, and flesh of our flesh. "*Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.*"

We do not say that the kindly angels, who so tenderly addressed the mourner at Christ's sepulchre, "Why weepest thou?" might not have done this deed even unbidden. But we feel that it is every way an act more within the sphere of one that has our own nature, and has known what sin is, and

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what it is to be overwhelmed with deep horror at guilt and corruption. Is not this seraph altogether such a one as that "*one of the elders,*" in Rev. v. 5, who, seeing the apostle weep, forthwith proffered comfort? It needed no command from Him that sat on the throne: the elder felt his compassion drawn forth to a sorrowing brother, and volunteered to dry up his tears—"Weep not: behold!" And with like overflowing humanity, that other elder, Rev. vii. 13, no sooner saw the perplexity of John, than he essayed to remove it. Even thus does this seraph; and we cannot but think that he does it as one who knows both what it is to feel guilt, and what it is to get relief by atonement brought nigh.

No angel ever had any right to touch our altar. An angel sends Cornelius to Peter, but does not himself handle the blood. But this seraph, representing one of ourselves, knows the way to it, and knows its power.* How instinctively he fixes on the one only relief for the guilty—the atoning altar! Unbidden (for he needs not a command in such a case, any more than a sympathising pastor needs a heavenly vision ere he arises to go and visit a distressed soul)—unbidden "one of the seraphim" flies toward the prophet with a live coal from the altar—a coal still burning, after having consumed the sacrifice and licked up its blood—a coal that said, "Justice has already found its victim." The seraph reminds Isaiah of the altar and all its meaning; and in connexion therewith, wakening up the memory of God's way of accepting sinners, he whispers in the prophet's ears a verse of a psalm which probably he had often sang (Psalm xxxii. 1, 2), "Thine iniquity is taken away, and thy sin purged." Thus truly is the family in heaven and the family on earth one in spirit, one in mind, one in heart. "One Lord, one faith."

This is all we hear of the seraphim. They are withdrawn from our view, like Elias and Moses on the transfiguration hill. But they seem to ring in our ears—"Use atoning blood, and be at peace; forget not the altar, and the sacrifice on which its fire has fed; live, ever looking hither, while ye look up to the glory of the King." Live thus till "the whole earth be filled with his glory."

We have got one glimpse of these glorious ones, these seraphim, the nobility of heaven; and now they are departed, and are both unseen and unheard. They fulfil their part, but

* It is one of the *cherubim* that hands out the live coals to the man clothed in linen, Ezek. x. 7; for an angel is never represented as having liberty to handle the things in the holiest. So, Rev. xv. 7, it is one of the *living beings* who gives the *vials* to the angels; because the vials are vessels of our temple.

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leave us to hold direct communication with Him that sitteth on the throne, and to emulate themselves in reverent, delighted worship. Isaiah now hears the voice of the King, asking for himself, as being (so to speak) the executive of the Godhead in ruling over earth, "*Whom shall I send?*" and then next, in the name of the three persons in the Godhead, "*Who shall go for us?*" The King does not wish to employ seraphim on this message. It is such as ourselves, still on earth below that throne, to whom he speaks; and see how the prophet at once offers himself! With all the alacrity of a seraph, he cries, "Here am I; send me!" Again we feel that the family in heaven and the family on earth are one—one in spirit, one in love, one in delighted service. May we not say, that a pardoned man, who feels himself pardoned, and whose eye, which once would not so much as look up to heaven, but which now is able to behold the King in his beauty, is the man who is prepared, as fully as the seraphim, for going on the Lord's errands? We must not merely have sense of sin—that burdens and crushes; we must have pardon, and pardon made known to us—the Spirit witnessing with our spirit that we are children of God. And in addition to this happy deliverance from bondage, we must have an ear that can hear the seraphim's song, "The whole earth is filled with his glory;" and an eye that can see *the throne and the King*, as distinctly as we saw the altar. Then we are equipped, but only then we are equipped, for hard, self-denying labour. It may be we may be sent, like Isaiah, on an awful errand, on an embassage that ends in hardening the people to whom we go, instead of converting them; but if we feel the power of the altar's sacrifice, then, indeed, carrying our pardon with us, and that pardon irradiated with the glory of the throne, we are able to go forward. We need not to be buoyed up with the unwholesome excitement of fancying that a whole kingdom, or a world even, will yield before us. We need not to betake ourselves to the glare of splendid success, in order to prevent gloom overclouding our souls while we labour. We need no other motives for persevering, no other stimulus to devotedness in the Lord's work, than a realised pardon and an anticipated day of glory, when we shall see our King, and shall hear seraph cry to seraph over a world at length delivered, "Holy, holy, holy, Lord God of hosts: the whole earth is full of his glory." Let me be an Isaiah here, whether there be few or many elect among those to whom I am sent; and shortly I shall be a seraph there, at the throne, in presence of the King, "counted worthy to escape all things, and to stand before the Son of Man." I shall be a

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seraph, covering my face with my wings, to betoken (as one has said) that I see such a glory in God as I am unworthy to look upon, and such inferiority in myself as is not worthy to be looked upon by him. I shall be a seraph, covering my feet with my wings, "in remembrance of my unworthiness, and conscious continually of my former sinfulness—ay, that I and my brethren may teach creation that meek, humble, self-abased carriage, in presence of God, for want of which angels fell." I shall be a seraph, "hiding myself, that God only may be discovered;" yet ready with my wings to fly on his errands, doing his commandments, hearkening to the voice of his word. Yes, I shall be a seraph, whose song of praise shall attract the notice of the King more than all the songs of his angels, incessantly adoring, and eternally blessed in him.

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## Art. IV.—GENESIS.

**Chap. vi. Ver. 13—" And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."***

It is to Noah, face to face, that God now speaks. The preceding utterances, though probably spoken through him, were general proclamations, meant for all. He tells him that now at length his long-suffering is exhausted, and that the end of

* The Seventy give καιρὸς as the rendering of קֵץ; while Aquila, more correctly, gives τελος, and Symmachus περας. The following passages will shew that our translators have rendered it correctly by "an end:"—Gen. viii. 6; xli. 1; Jer. li. 13; Lam. iv. 8; Ezek. vii. 2; Amos viii. 2. The last of these passages resembles the one before us clearly—"The *end* is come upon my people." "All flesh," a very universal term, including man and beast. See ch. viii. 17; Numb. xviii. 15. Most critics interpret the clause thus—"The end (or destruction) of all flesh has been determined by me" (see Gesenius, Rosenmüller, Dathe, &c.); and perhaps this is substantially correct. But may it not be as if God were looking on the earth (ver. 12), and after each scene, from the first to the last, has presented itself to his view, he speaks—"I see the end of all flesh"? Philo has a curious passage of mysticism on the clause—understanding the words of the Sept. as if they had meant, "the time of mankind has come against me" (εναντιον). See his "Questions and Solutions." "Through them"—*lit.* Heb. before their face, *i.e.*, coming forth from them, see Exod. viii. 24—"the land was corrupted by reason of" (Heb. from the face of) "the swarm of flies;" Judg. vi. 6, "by reason of;" Heb. "from the face of;" Jer. xv. 17; Ezek. xiv. 15. We may notice that the word פָּנִים occurs above 2200 times in various applications. "With the earth." That this is the proper rendering of אֶת is evident from ch. ix. 11, where the destruction of the *earth* is spoken of. That this is a literal meaning is plain from ch. xxxvii. 2; xliii. 16; Judges i. 16; Jer. li. 59. The Sept. has και την γην, which is the same meaning. Is it not to this that the Apostle Peter alludes (2 Pet. iii. 6) ὁ κόσμος ἀπώλετο?

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all flesh has come up before him. It had been long delayed, but it comes at last—the end of all flesh—the end of their day on earth; and with the end of that day, the end of grace, the end of hope, the beginning of wrath and everlasting woe! How simply, but how solemnly, God speaks! Not in anger, yet with awful decision! Such shall be the judgment of the great day.

God does not judge hastily, or in a spirit of revenge, against poor sinning man. He has reasons for what he does, and they are worthy of himself. No stroke comes at random. All is calmly spoken, and calmly done. And will not this, O sinner! be the aggravation of your endless sorrow? You cannot soothe yourself with the idea that you are suffering unjustly, or are the victim of a hasty sentence. The wisdom and the justice of the proceeding will be clear even to yourself. This, too, makes your case so hopeless. Were the reasons for your condemnation weak or partial, you might hope for a reversal of the decision; but they are so wise, so good, so holy, that reversal is eternally impossible. In the case before us, God's reasons are man's total corruption of his ways and his filling the earth with violence. He has not only let in evil, but he has made it overflow—he has *filled* earth with it. "The earth is defiled under the inhabitants thereof" (Isa. xxiv. 5). It is not *one* sin that brings down the judgment; no, nor many. It is the persisting in sin till others are corrupted, and the earth polluted, and the Spirit grieved away. God hates even *one* sin; but he is slow to punish. Not till sin has become an overflowing flood, does he smite. But when he does judge, how terrible the stroke! Thus God waits now in his patient love. Earth is full of sin, but he waits. He will not cast it into the winepress of his wrath till its grapes be fully ripe (Rev. xiv. 18). The flood of waters waited till iniquity had filled the earth; so is it with the flood of fire—it waits till the wickedness of the last days has reached its height. Then the *judgment* sits; and it is seen that sin was no mere disease which needed healing, but *guilt*, which could only be dealt with at a seat of justice by the great Judge of all. For the inflicter of the sentence is God himself: "I will destroy them with the earth." They have corrupted the earth, I will corrupt them with that earth which they have corrupted. They and their earth shall be destroyed together; for the sentence comes forth against both.* This destruction does not infer the annihilation

* The word in the original is the same in both clauses: "They have corrupted the earth, I will corrupt them," &c. The Sept. has preserved the identity of phrase. Trapp paraphrases it, "I will punish them in kind, pay them in their own coin," &c.

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of either man or the earth. Nor does the Apostle Peter, when he speaks of the old world "perishing," mean annihilation. So when this earth is spoken of as consumed by fire, we are not to understand *annihilation.* It passes through fire, only in order to be purified; and thus, purged from its dross by the Refiner's fire, it comes forth a more glorious world than before.

Ver. 14–16.—"**Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. (15.) And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. (16.) A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.**" *

"How shall any escape!" would be Noah's feeling, on hearing God's sentence against the world. Without delay, God reveals the provision to be made for the deliverance of the few. That deliverance *was to be of God* as directly as was the destruction. Yet *man* was to make the vessel of deliverance. "Make for thyself," is the express and urgent command. Deliverance was secured and provided by God, yet everything was made to depend on man's using the appointed means, just as in the case of Paul's deliverance from shipwreck.

The ark was well planned, well proportioned—admirably adapted for its end, not for sailing but floating, not for ornament but safety. God knows how to deliver his own, yet he does so by means, though these means are sometimes apparently slender enough. His providing means, and placing them at our disposal, implies the promise that, in using them, we shall attain what they were meant to lead to. God does not mock us. He

* There is no need for minute criticism on the words of these three verses. Gesenius, Robertson's Clavis, and Moses Stewart's Chrestomathy (p. 153), will give the radical meanings and common uses of the terms, which our translators have rendered with sufficient accuracy. The word used for "ark" occurs only in connexion with Noah's vessel and Moses' basket—a proof that the word is a general term applied to any sort of chest, great or small—made to float on the water. The word is not the same as that used for the "ark of the covenant." Gopher wood, a resinous tree, such as the pine or cypress, probably the latter, from the likeness of the letters—κυπαρισσος. The word translated pitch (both noun and verb) means properly "cover"—"cover inside and outside with a covering"—the word nowhere else means pitch. It always means "covering," or "ransom," or "atonement," save in Canticles, where it is translated "camphire" (ch. i. 14; iv. 14). We ought to add, that in 1 Sam. vi. 18 it means village, giving origin to *Caper*naum, or *Capher*naum, and similar prefixes. The ark was divided into *chambers*, or *nests*, or *rooms.* (See Num. xxiv. 21; Job xxix. 18; Hab. ii. 9). It had a *window*, or *transparency*, or *clear light.* It was finished or sloped to a cubit above. Its door was in the side. It had a threefold division (which the Fathers greatly loved to mystify). It was 300 cubits long, 50 broad, 30 high—a measurement in which Augustine finds profound signification.



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does not place a ladder up to heaven, without meaning us to ascend. He does not provide a Saviour, merely to tantalise or mock. He provides an Ark, and he opens a door in it, that we may go in and be saved. He provides comfort as well as safety —light in this Ark, that we may not go blindfold to heaven or in the dark—not merely safely lodged, but carried through with comfort and gladness. And just as the Church's deliverance is sure, so is the destruction of the world. The flood of fire will spare none. Yet the open door of our Ark bids welcome to all. And we know that our Ark is as sufficient as it is suitable. Christ is just such a deliverer as we need. And we must receive him as such, not fashioning an ark of our own, or making a Christ of our own—but taking just the very Christ whom the Father here provides.*

Ver. 17.—"And, behold, I, even I, do bring (or am bringing) a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die."

Now, for the first time, the *nature* of the coming destruction is announced. It is to be a flood of waters; and it is to be no accidental outburst, but brought upon the earth by God himself. He himself is to be the doer of the whole. His object is to destroy all flesh wherein is the breath of life,† "from

* The references to the ark in the Fathers would furnish matter for a long *Excursus*, which might be curious, but certainly would not be profitable, more especially as they make the ark a type, not of Christ, but of the Church. It is with them a favourite and prolific subject for allegory.—See *Origen* in his "Homilies on Genesis" *Irenæus* has a few brief allusions to the subject. *Ambrose* "de Noe et Arca." *Chrysostom*, "Homilies on Genesis." *Augustine*, "De Civit Dei," b. xv. ch. 26 and 27, in which that father gives full vent to his fancy. *Lactantius* merely gives the narrative, "De Orig. Erroris," b. ii. sect. 13. The same may be said of *Prosper*, "De Vocat. Gent." b. ii. ch. 13 and 14. *Jerome*, "Adversus Jovinianum," &c. ch. 9; more largely "Adversus Luciferianos," ch. 8; "Commentary on Ezekiel," ch. 42. *Athanasius* makes a fine use of the subject in his brief tract against those who judged of truth by the multitude of adherents: "Prefer, if you please, the multitude drowned by the flood, to Noah saved; yet allow me to betake myself to the ark which contained the few"—*ἐμοὶ δὲ συγγώρησον τῇ τοὺς ὀλίγους ἐχούσῃ κιβωτω πρόσδραμεῖν*. Gregory Nazianzen, on referring to the ark, speaks of Noah "preserving the seeds of the second world in a small vessel of wood"—*κόσμου δευτερου σπέρματα*. Twentieth Oration. *Fulgentius*, "De Trin." ch. xii.; "De Remiss. Peccat.," ch. xx. We might multiply such citations, but these are sufficient.—See *Pererius Valentinus*, vol. ii. b. x., where, however, the references are not full or complete. See also "Glossæ Literales in Genesim," by the Jesuit Del-Rio (p. 158), A.D. 1608. Christopher Ness, however, while equally ingenious, is more satisfactory than these ancient mystics. See his "History and Mystery of the Old and New Testament," ch. ix. pp. 99-129.

† The clause might be rendered more emphatically, "To destroy all flesh which is in it (the earth); and to destroy the breath of life from under the heavens; everything that is in the earth shall perish."

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under heaven," that these blue heavens may no longer bend over such a mass of wickedness, and that sun no longer look down on such crimes. And then, to shew how terribly complete this destruction is to be, it is said, "Everything on the earth shall perish." What a sweep of judgment God makes when he begins! How like these words to those announcing the terror of the last day, "They shall not escape!" (1 Thess. v. 3; Jerem. xi. 11). Noah's day, and the day of the Son of man, are like each other, not merely in their suddenness, but in the fierceness of the judgment. It is written, "The flood came and destroyed them all" (Luke xvii. 27); and again, "Even thus shall it be in the day when the Son of man is revealed" (Luke xvii. 30). Increasing ungodliness ended by overflowing judgment in both.

**Ver. 18.—"But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. (19). And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. (20). Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. (21). And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them."**

There is an exception to this destruction—Noah, and all those whom God was to treat as one with him, and to spare for his sake. This exception is to be made on the footing of a covenant, or rather *the* covenant.* The reference seems to be to a previous covenant, well-known and recognised. This covenant had "fallen down," and seemed as if about wholly to fail. If all flesh is to be cut off, how is the covenant to be carried out? God sets apart Noah, making him the link by which the chain is to be kept unbroken. All the previous promises are to be centred in him. Through him, the race of man is to be perpetuated, that, in this way, "the Seed of the woman" may at length come. Though the covenant thus "set up" with Noah is in substance the old promise made to Adam, yet it comes before us in a new aspect, and with new appendages. It connects Noah personally with itself, and his preservation with its ultimate accomplishment. It is cast as the life-preserver to Noah in the midst of the rushing flood. It is made to encircle the ark with its sure girdle, that so the assurance may be

* "With thee will I establish my covenant, or *set up* my covenant." It is the same word as in Gen. xvii. 7; Exod. vi. 4, xxvi. 30; Deut. xxvii. 2; 1 Sam. ii. 35; Ezek. xvi. 60. וַהֲקִמֹתִי "And I will raise up that which is fallen down." That such is its sense in the Hiphil, see Gesenius, who gives as instances Deut. xxii. 4; Job iv. 4.; Ps. xli. 61.

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given that all shall yet be well, in spite of man's desperate ungodliness. Evil may abound, hatred may assail the chosen one, the waters may compass him about, the fire may wrap him round, but the covenant holds him fast—surer than any anchor. He *cannot* sink or drift away, or be destroyed, for God's everlasting purpose has taken up its abode in him, and that purpose must fail ere he can be overthrown.

The covenant provides, not only that there shall be an ark, but that some shall enter it; nay, it fixes on those who are to enter it. So, in regard to Christ and his salvation, love planned a covenant, love provided an ark; but love did more than this—it secured the entrance of at least some. It saw that none would enter if left to themselves, and it laid hold of some and drew them in.

God provides for the beasts of the field and the fowls of the air. They are to be saved; and, in order to this, they are to be made to enter. In the one verse it is said, "Thou shalt bring," and in another, "They shall enter," shewing Noah's part and God's part in the matter. Noah makes ready the ark—God inclines them to go in. But more—God must have all these *fed,* as well as *sheltered;* and Noah is instructed to take provisions with him for man and beast. God overlooks nothing. He cares for all his work—he clothes the lilies—he feeds the rivers—he watches the falling sparrow—he counts the hairs of our head. Truth and grace are with him. His tender mercies are over all his works. What a gospel does the ark preach to us!—glad tidings of grace, the reception of which at once links us to the God of all grace.

Thus has Jehovah his time and his way for inflicting his judgment, as well as his time and his way for providing deliverance. He is altogether sovereign in his dealings with earth and its dwellers—sovereign in grace, sovereign in judgment. He establishes his covenant with whomsoever it pleases him; blessing Noah in his free love, and for his sake saving his family—nay, saving the brute creation and sparing the earth, which had, for well-nigh sixteen centuries, been polluted with the crimes of man.

Ver. 22.—**"Thus did Noah; according to all that God commanded him, so did he."**

He listened to God and obeyed in faith, overlooking nothing, just as we read of Moses in regard to the tabernacle (Exodus xl. 16). He staggered not through unbelief, but gave God the credit for knowing what was to be done far better than he. Faith leads to obedience; the simpler faith is, the more prompt

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and implicit the obedience. Much as faith is needed in our time, surely obedience is no less so. Ours is the day of *disobedience* as well as of *unbelief*—of *self-will*, no less than of *enmity* and *mistrust*.

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## Art. V.—THE TRUE BURDEN OF OLD TESTAMENT PROPHECY.

It would be impossible, within the limits of a single article, to exhaust a subject so extensive as to require volumes for its development. We have adopted the title from the eighth of Mr Waldegrave's *Bampton Lectures*, because we intend now to complete the review of them commenced in the last Number of the *Journal of Prophecy*. It was to be expected that, after refuting, as he supposes himself to have done, the doctrine of a pre-millennial advent—after extinguishing all hope of a coming millennium, by boldly asserting that the thousand years terminated at the Reformation, he should have felt himself bound to inform his readers in what light he looked upon the predictions of the Old Testament prophets. He was conscious that to them pre-millennialists would still appeal. "These predictions," they would say, "may not indeed fix the duration, but surely they announce the approach, of a period of unmingled righteousness and peace. Nor do they permit us to doubt that that blissful era shall be ushered in by the coming of the Lord himself."—(P. 404). In order to rebut this argument, he proposes to consider, first, the subject-matter, and, secondly, the tone, of those ancient prophecies.

His view of the subject-matter of Old Testament prophecy is contained in the following sentence:—"*That* Israel which is, next to the Messiah himself, the most prominent subject, is not the nation of the Jews, but the whole mystical Church of gospel times, including both Jew and Gentile alike within its pale."—(P. 408). This opinion he supports by arguments drawn from an examination of the prophecies themselves, and especially from the manner in which they are quoted and interpreted in the New Testament. These arguments we shall not at present examine, but shall content ourselves with inquiring whether the conclusion to which they lead can be maintained.

If the Israel of the Old Testament prophecies is the whole mystical Church of gospel times, then the nation of Israel—the Israel of the historical books of the Old Testament—cannot have any place in these prophecies at all. There can be no prediction of the restoration of Israel to their own land, nor any of the conversion of Israel as a nation. Any prophecies which

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might seem to teach that these events were still in the future of God's purpose, must be, on Mr Waldegrave's hypothesis, interpreted of what he calls the Israel of God, that is, the company of believers in Christ. Individual Jews may indeed embrace the gospel, and their conversion may make them heirs of prophetic blessings, but prophecy is silent respecting the Jewish nation. It has dropped out of the place which it once held in the affections of the Almighty, and, rejected because of apostasy, it shall no more be restored. Does Scripture set its seal to this conclusion? We shall inquire hereafter into what may be gathered from prophecy itself upon this subject. In the meantime, we apply for an answer to our question to the writings of the New Testament. Did the Apostle Paul believe that the course of Israel was run? Did he come to the conclusion, that there were no prophecies unfulfilled in his day which related to the *literal* Israel? Did he affirm that the spiritual Israel had become heirs to all the promises, without remainder to those to whom they were originally given? We boldly affirm, that the contrary may be proved from his writings. In the ninth and following chapters of the Epistle to the Romans, he fully expounds his views on this subject. He expresses his strong and earnest affection for the Israelites, his kinsmen according to the flesh: not for the spiritual Israel—for he distinguishes between the remnant who had embraced the gospel, and the great mass of the people who were blinded. It is in regard to the latter that he declares that his heart's desire and prayer to God is, that they might be saved; for, in the next verse, he describes them as being ignorant of God's righteousness, and going about to establish their own. "God," he says, "has not cast away his people which he foreknew." The proof is, that even at this present time there is "a remnant, according to the election of grace." This remnant has obtained that which Israel sought for; but the rest were blinded, as the sure word of prophecy had predicted. But with regard to the rest—the blinded ones, the mass of the nation—he asks, "Have they stumbled that they should fall?" And he answers his own question, "God forbid: but rather through their fall salvation is come unto the Gentiles for to provoke *them* to jealousy." Whence, then, does the apostle gather his conviction of the future repentance and restoration of Israel? From the word of prophecy and promise. "Blindness in part," he says, "is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved." All—that is, not the elect remnant only, but those on whom blindness hath fallen, but whom God hath not cast away. And then follows

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his proof—"As it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins. . . . . For the gifts and calling of God are without repentance." Here, not by any passing remark, but by an elaborate argument, the apostle declares his conviction, that Israel after the flesh has still a part in the promises of God; and if so, it is impossible to accept Mr Waldegrave's conclusion, that the Israel of the Old Testament prophecy is the Christian Church.

But if the conclusion be erroneous, the steps which lead to it must be erroneous also. These we propose now to examine. Our author thinks it "can be very certainly proved that the terms, Israel, Zion, Jerusalem, and the like, which are at times so plainly applied in another than their primary intention in the New Testament Scriptures, are no less certainly sometimes so applied in the Old Testament prophecies."—(P. 417.) We shall consider afterwards the alleged instances from the New Testament of such an application; but in the meantime we turn to the cases adduced from the Old. The first is Isaiah xlix. 1–6, in which passage, while Israel is used of the posterity of Abraham according to the flesh, the same term is employed in a different sense in the clause, "Thou art my servant, O Israel, in whom I will be glorified." These words our author applies to "the mystical body of which Christ is the head and his people are the members." Now, to say the least, this application is doubtful, and scarcely sufficient to bear the weight of the sweeping conclusion, that Israel is, in the prophecies, the name of the New Testament Church. Israel seems to us to be the name of the Saviour in the passage quoted; nor do we think that the reference made to it by the apostles proves anything more. "We turn," say they, "to the Gentiles, for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles." "Set *thee*," *i.e.*, according to Mr Waldegrave, set the mystical Israel, of whom we are part, and therefore the command is to us. But surely it is more simple and natural to understand the language thus—"I have set my Son to be a light of the Gentiles; and therefore whoever preaches Christ is, by implication, commanded to preach him to the Gentiles." We cannot, therefore, concur in the conclusion, that "in this passage, at least, the term Israel is employed to signify the one Church of the living God." At all events, the name is here applied, primarily at least, to an individual *by way of metaphor*. The context plainly shews that it is not the nation that is meant, and it is impossible to argue from it

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to those more numerous cases where there is nothing in the use of the word to hinder its application to the natural Israel.

The other example given by our author, of the use of "Israel" as a designation of the New Testament Church, is, at first sight at least, much more to the purpose. It is taken from Hosea i. 9, 10. God had said by the mouth of his prophet of the literal Israel, "Call his name Lo-ammi; for ye are not my people." And he says again, "Yet the number of Israel shall be as the sand of the sea; . . . and in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." But the Apostle Paul (Rom. ix. 22) says, "What if God endured the vessels of destruction, that he might make known the riches of his glory on the vessels of mercy, even us, whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Hosea, I will call them my people which were not my people," &c. It would, indeed, be very unaccountable, if Paul, already engaged upon the very argument which leads him to the conclusion, "God hath not cast away his people;—all Israel shall be saved," should have intended to intimate that the prophecy in question did not refer to the national Israel. Nor do we think it at all necessary to suppose that this was his intention. Let us notice one or two other instances of the manner in which the New Testament writers employ prophecy. When Matthew quotes the words of Hosea, "Out of Egypt have I called my Son," as fulfilled in Christ's going down to Egypt, does he mean that this was the proper intention and application of Hosea's words? Surely not, for unquestionably the subject of the prophet's discourse was the deliverance of Israel from the land of bondage. When the same evangelist applies the words of Jeremiah respecting Rachael weeping at Ramah to the murder of the innocents at Bethlehem, does he mean that this was the only, or the real, meaning of the prophet's words? No! for Jeremiah certainly spake of the desolation of the land by the captivity of the people. We do not need to inquire whether these prophecies were quoted by way of accommodation, or whether they actually contained a prediction of the events to which they were applied. It is sufficient to shew that they had another application besides that given to them by the evangelist. Again, when Paul says of the preaching of the gospel, "Their sound went into all the earth, and their words unto the end of the world," does he mean that the psalmist had in his eye the universal proclamation of the message of glad tidings; or does he not rather apply to this subject the words David had spoken of God's handiwork in the

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heavens? And so we believe that the apostle uses the words in question of Hosea as an apt illustration of God's mercy in calling the Gentiles, who had been before no people of his. He does not even say, as the evangelist does in the passages referred to, that the prediction was *accomplished* in the gathering in of the New Testament Church. There is, indeed, another view taken of the apostle's quotation by Hengstenberg,* which will equally serve our purpose. "Several of the ancient expositors," he says, "here assume a sudden transition to the Christian Church; but such would be a *salto mortale.*" And with regard to the quotations in Romans, he says—"It is not a mere application, but a real proof, that here forms the question at issue. It is because God had promised to receive again the children of Israel, that he must receive the Gentiles also; for otherwise that divine decree would have its foundation in mere caprice, which cannot be conceived to have any existence in God." Besides, were we, with Mr Waldegrave, to eliminate the natural Israel from Hosea's prediction, the very beauty and antithesis of the prophecy would vanish; for it is not the substitution of another people for rejected Israel which is foretold, but the very nation who are called Lo-ammi are to be called the sons of the living God. And not only so, but in the very place (Palestine) where they were rejected, they are to be chosen again. So that it is not merely the multiplication of Abraham's seed which is promised, but their return to God, and their settlement in their own land.

Such is the whole amount of proof that is offered us in support of the theory, that the Israel of Old Testament prophecy is the Christian Church. But, on the other side, only consider the difficulties to which such a system would give rise. Are all the Old Testament prophecies concerning Israel to be interpreted of the New Testament Church? The answer will be, No. Are all those relating to times subsequent to the Babylonian captivity to be so interpreted? The answer must again be, No; for Zechariah, who prophesied after the captivity, has several predictions which plainly refer to the natural Israel. Are all prophecies referring to New Testament times to be expounded upon this principle? If an affirmative answer be given to this question, we point to many prophecies in which there is no mark of any transition, and which, beginning with a period anterior to the first coming of Christ, stretch away into the distant future. How are these to be interpreted? And we ask again, How are we to ascertain whether a prediction refers to Christian times, without first interpreting it?

* Christol., vol. i., p. 209.

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So that this system would resolve itself into the proposition—Interpret your prophecy, and then we will give you the meaning of it; a rule the feasibility of which we do not deny, though we may well doubt its practical use. If, on the other hand, it be said, that in some prophecies of New Testament times, Israel means the nation, and in others the Church, we still press for some mark or rule by which we shall know when to employ the one, and when the other mode of interpretation.

We promised to consider the passages in the New Testament, in which it is alleged that the terms Israel, &c., are applied to the Church of Christ. Mr Waldegrave attempts no proof. They are "so plainly" applied in this manner, that he seems to think it impossible that any other sense can be put upon them. Let us examine them in the order in which they stand in his note, p. 417. The first is Rom. ix. 6, "For they are not all Israel which are of Israel." The apostle is speaking of his "kinsmen according to the flesh"—the Israelites, to whom pertained the adoption, &c.; and of whom, as concerning the flesh, Christ came. He proceeds to shew that the Word of God was not without effect. And to prove this, he says, "They are not all Israel which are of Israel;" that is, "all who are descended from Israel, according to the flesh, are not the true Israel, but only those of them who inherit Israel's faith." The parallel clause in the next verse explains the meaning—"Neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called." The true Israel are the elect remnant of the nation. As Olshausen well puts it—"No one can possess the spiritual character who wants the natural descent, and *vice versâ*." Whatever, then, was the apostle's view of the standing of believing Gentiles, it is plain that he does not in this place call them by the name of Israel.

The next passage is John i. 47, "Behold an Israelite indeed, in whom is no guile!" It is strange to find this passage quoted to prove that Israel means the Christian Church. Nathanael was not a Gentile, but a son of Abraham, an Israelite by descent; and an Israelite indeed, because, along with his descent, he inherited the faith of Abraham.

In the third place, we are referred to Gal. vi. 16: "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Here we have no help given us, from the context, in determining the apostle's meaning; but surely it is most natural to understand him in conformity with the passages already discussed. "In Christ Jesus," he had said, "neither circumcision availeth anything, nor uncircumcision, but a new creature." And the Israel of God, therefore, are

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those who, being circumcised, and therefore of Israel, do not rest upon their outward descent for salvation, but on their spiritual descent from Him who is the Father of the faithful.

Then, as an example of Zion being used for the New Testament Church, our author quotes Heb. xii. 22, to which he also refers a second time in proof of a similar application of Jerusalem. "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Why, the Jerusalem here spoken of is expressly distinguished from the earthly Jerusalem by the epithet heavenly; and, of course, this characteristic must be held as extending to the Mount Zion which is placed in opposition with it. No better proof could be desired that Jerusalem is *not* recognised by the apostle as the name of the Christian Church, than the fact that when he seeks a suitable figure, it is the *heavenly* Jerusalem which he selects.

Exactly in a similar manner in Gal. iv. 26, which Mr Waldegrave also quotes, we find the apostle saying, "The Jerusalem which is *above* is free, which is the mother of us all." Surely the verse which he ought to have quoted is the preceding one, which alone refers to the *earthly* Jerusalem. But, then, that verse at once disposes of the question in the manner most unfavourable to our author; for the apostle says, "Agar is Mount Sinai in Arabia, and answereth to *Jerusalem which now is*, and is in bondage with her children."

The last passage quoted, and one which Mr Waldegrave regards as enunciating the principle on which this application of the terms in question is founded, is Rom. ii. 28, 29: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." To whom is the apostle speaking? Hear his own words in verse xvii: "Behold, thou art *a Jew*, and restest in the law." His address is not to Gentiles; and the true Jew, of whom he speaks, is the Israelite who is also inwardly, that is, in heart, a Jew. But neither here nor elsewhere does Paul, or any other of the apostles, call a Christian Gentile a Jew, or give him the name of Israel.

This conclusion, so diametrically opposed to the assumption of the work before us, ought to have its influence on our views of the Old Testament phraseology. If, in the New Testament, no example can be found of the term Israel being applied to the Church, then still less can we expect to discover such a use of language in the Old Testament prophecies.

On proceeding further, we are enabled to discover the exact

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point at which Mr Waldegrave's error commences. We agree with him in the first part of the following statement:—

"The nation of the Jews consisted of all the carnal posterity of Abraham, Isaac, and Jacob. It went by the name of Israel. But within its larger circle was contained a smaller company. That company was the invisible or mystical Church. It comprised all those who where 'not of the circumcision only, but who also walked in the steps of that faith of their father Abraham, which he had yet, being uncircumcised.' And it, too, was called by the name of Israel. . . Now, prophecy was undoubtedly charged by Jehovah with messages of remonstrance and warning to the nation, both in its state before Jeroboam's revolt, and after. . . But what of 'the remnant according to the election of grace?' Of them it is affirmed that they sighed and they cried for all the abominations that were done in the midst of Jerusalem. . . Had prophecy no message for this Israel also? Yes, truly. . . . These spiritual mourners were assured that the overthrow of the nation would issue in the greater exaltation of the Church."—(Pp. 429-433.)

Here we conceive that our author overlooks the true character of the consolations given to the spiritual Israel. The greater exaltation of the Church was only a part of them. Beyond the gathering in of the Gentiles, the Spirit opened to them a long vista of glorious hope, when the nation and the remnant should be one in faith. They have not stumbled that they should fall; but in God's own time, *all* Israel shall be saved. Blindness *in part* has happened to Israel, until the fulness of the Gentiles be come in. Salvation is come to the Gentiles, to provoke them (Israel) to jealousy. In the meantime, the Gentiles are grafted in, and, along with the remnant of Israel, partake of the root and fulness of the olive tree. Their present privileges exceed those which even believing Israel enjoyed in earlier times. And even when the natural branches are again grafted into their own olive tree, when the nation receives the Messiah, is converted and restored, even then the place of the church of the first-born, including both Gentiles and the Jewish remnant, shall be highest among the many sons whom Christ shall bring to glory. But in these times of latter-day glory to which we look forward, when the name of the Lord shall be acknowledged throughout all the world, and the knowledge of him shall cover the earth, even as the waters cover the sea, among all the converted and rejoicing nations there shall be none like Israel. For God hath not cast away his people which he foreknew. The gifts and the calling of God are without repentance.

This we conceive to be the true burden of Old Testament prophecy. It does not ignore the call of the Gentiles, but its main theme is the final conversion of the Jews, when both members of God's great family shall rejoice together. In like manner, New Testament prophecy does not ignore the restora-

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tion of Israel, though its principal subject is the glory of the Church of the first-born.

It is time, however, that we should turn to the second part of this lecture, the subject of which is, "The tone of Old Testament prophecy." And the object is to shew that the predictions of these prophets do not necessarily teach us to look for a millennium in which the state of the Church shall be in any respect different from what we now find it. This is a natural conclusion of our author's argument; for having, in the previous lectures, maintained that the millennium was past, he could scarcely avoid making some reply to those who have not been able to discern in the past history of the Church any events corresponding to the language in which the Holy Spirit has described its glory.

His first remark is, that "the Holy Ghost is wont to picture the Church, not in her actual, but in her normal condition." Granted; but, then, does not the whole tenor of the inspired Word lead us to look forward to the time when the actual shall be transformed into the normal? If there were no such period, would the language of prophecy have been such as it is? If it be replied, that the normal condition of the Church is not to be realised on the earth, but belongs to the heavenly state, we rejoin, that to affirm this is simply to beg the question at issue. We shall have Dr Brown, and many post-millennialists on our side, in resisting the attempt to drag into the celestial state that which belongs to the terrestrial; and then we shall claim Mr Waldegrave's assistance against them, in proving that the Man of Sin endures till the second coming of the Lord. The mention of this great adversary of the Church's perfection, suggests to us to add, that it is not merely with indefinite descriptions of the glory and happiness of the redeemed that we have to do, but that prophecy unmistakably points out a period of coming felicity, when Antichrist shall have been put down. It is not its *tone* merely that we have to deal with, but the facts which it puts forward. There must be a conflict, a victory, and then a triumph.

But "the Holy Ghost follows a distributive plan in the communication of instruction through the written Word." Isaiah and Jeremiah "draw the bright foreground;" while "John, completing the work which Daniel has already begun, fills in the dark background of the self-same picture." Is this true? Have Isaiah and Jeremiah no struggles to portray? Do Daniel and John not tell us of the glory that is to follow? In so far as there is any truth in this description, it is accounted for by the fact, that the former prophets dwell upon the glory

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of the latter days, when Israel shall be again gathered; while the latter fill up the intermediate period—the one for Israel, the other for the Gentile Church; and all of them unite in celebrating the joys of the marriage-feast, when the bride shall have made herself ready for the Lamb.

Thirdly, our attention is directed to "another scriptural fact, too often overlooked," namely, "that there are in some even of the most glowing predictions, no doubtful indications of this admixture of evil in the Church's lot."—(P. 467). That there should be intimations of the admixture of evil is only what we should expect, regarding, as we do, the millennium as a period when some remains of evil are present on the earth. But none of these intimations will warrant us in believing that the time of glory, in the predictions of which they occur, can find its realisation while iniquity is still rampant; oppression triumphing; the dark places of the earth the habitations of cruelty; idolatry, in its most revolting form, exercising its sway over a large portion of mankind; Antichrist lording it on his seven-hilled throne; and the Church trodden down and persecuted, —a little flock hated by the world, because she is not of the world. For what is the nature of these intimations quoted by Mr Waldegrave? Why, in every case evil is only indicated that it may be put down. The passage in the second Psalm, "Thou shalt break them with a rod of iron," &c., is said to teach us to expect a continued resistance to the Redeemer's sway. Yes, but continued only till he sits down upon his throne. The Psalm rather teaches us the *end* of such resistance than its continuance. Again, it is said that in the 72d Psalm, which portrays the blessedness of those who submit themselves to the dominion of the King of kings, there are sufficient indications that trials are to mark their lot. It is true that the poor and needy are mentioned, but only that we may be told that they shall be "saved," "spared," and "redeemed from deceit and violence." In short, the tables shall be turned; righteousness shall be uppermost, and wrong-doing put down. *Was this the case during the thousand years which preceded the era of the Reformation, and which constitute Mr Waldegrave's millennium?*

Then, again, there are passages which seem distinctly to speak of the personal appearance of the Redeemer on the earth; and of these it is necessary to give some explanation which shall be consistent with our author's views. One of the most remarkable of these passages is the 14th chapter of Zechariah. It is the one selected by Mr Waldegrave; and we are happy to meet him on this ground, which has been too often evaded by

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those who have preceded him. The words are—"His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west: and the Lord my God shall come, and all the saints with thee." Mr Waldegrave appeals to the 18th Psalm, and to Micah i. 3, as passages in which language as strong is used to describe events which involve no personal advent of Christ at all. But surely some distinction ought to be made between poetry and prose. The passages referred to bear the impress of poetry. They are couched in language evidently figurative, while Zechariah's language appears to us to be simple narrative. "His feet shall stand." "Whose feet?" asks Mr Waldegrave; "they are not necessarily the Lord's. They may be those of some such instrument of his wrath as was the Roman Titus." Did the feet of Titus stand on the mount of Olives? Did the mountain cleave at his presence? When he came against Jerusalem, did he bring all God's saints with him? Did the Lord fight for Jerusalem in that day? Was the siege succeeded by times of remarkable blessedness? No! Mr Waldegrave is here dealing with the Old Testament as German rationalists deal with the New. They explain away past miracles—he explains away miracles which are to come. Let us take another passage from the book of Zechariah, the fulfilment of which is undoubted, and see whether its accomplishment agrees best with the views of our author or our own. The prophet said—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Mr Maitland, in a passage which we shall borrow, supposes a group of Rabbis discussing this passage during the last year of the Saviour's ministry. It "throws them into confusion. One, mystically inclined, is bent upon explaining it generally in reference to God's spiritual guidance of man. For man is the wild ass's colt; and the Messiah, presiding over such a one, is just, and brings with him salvation. The majority of our Rabbis, we may suppose, are anxious to find some meaning more specific, and yet not so literal as to seem unworthy of the prophecy. With the help of our new methods of developing the sense, all would be easy. The riding upon an ass is the event of a single day; the fulfilment, therefore, may be expected to occupy a year. The ass must be magnified in proportion, into a war-horse, or even to a triumphal procession; so that, according to the modern rule of symbolic miniature, the Messiah may be

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expected to enter Jerusalem with chariots and horses, that he may sit upon the throne of his father David. By the rule of allusive contrast, the prophecy may be explained in direct opposition to its natural sense; or it may describe allusively the coming of some false Messiah, who will attempt to gain credit by assumed humility. And on the Praeterist principle, *it may be applied to Israel's temporal saviours:* speak, ye that ride on white asses, ye that sit in judgment. Therefore, as a judge, some future king of Judah will come; just, and bringing salvation from the Roman yoke. To these arguments, one shall be made to object, that other prophecies have been fulfilled literally. He quotes instances from Daniel and Jeremiah; but the general feeling is against him. If we take the ass literally, they reply, what shall we do with the thirty pieces of silver?—what with the stripes of the Man of sorrows?—the vinegar and the gall?—the lots to be cast upon his vesture? Allow the ass to be figurative, or you will be forced to apply all these degrading particulars to our glorious Messiah. Our literalist, though not convinced, is silenced. He is not prepared to carry out his system with the piercing of the hands and the feet. But not long after, while walking towards the mount of Olives, he meets a rustic procession. The daughter of Zion seems to be rejoicing, yea, for once the daughter of Jerusalem is shouting. And as the crowd approaches, he discovers the cause of so much transport—a man of humble condition, lowly, and riding upon an ass, and upon a colt the foal of an ass." *

Now, are not the methods of interpretation, which in this case would have proved so false, the very methods which Mr Waldegrave would persuade us to adopt? Let us apply a consistent rule to both predictions, and we must look for a personal descent upon the mount of Olives.

Our author's manner of viewing the prophecies through a diminishing glass, carries him, however, a great deal further than we have yet followed him. He proclaims a doctrine which impinges not upon the views of pre-millennialists, so much as upon those which have generally been held by post-millennial interpreters. They have been accustomed to speak of the universal conversion of the nations, as an event very certainly taught by the Word of God. Mr Waldegrave will tell them their mistake. They quote the verse—"They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me, from the least unto the greatest of them, saith the Lord." But they

* Maitland's "Apostles' School of Prophetic Interpretation," p. 20.

must be taught, that "they" are the "spiritual Israel, the holy Church throughout the world;" and "that so far from predicting a universal outpouring of the Spirit among mankind in a future age, the text under review doth but predicate of the Church of the first-born in New Testament times the same truth which Isaiah is taught to declare, when, concerning the same church, he says, 'All thy children shall be taught of the Lord, and great shall be the peace of thy children.'"—(P. 477.) They found upon the declaration, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." But Mr Waldegrave will tell them, that the words are limited by the preceding expression, "in all my holy mountain;" and that though the gospel be preached *for a witness* to *all* nations, its saving effects shall be confined to the limits of the Church.—(P. 478.) No doubt, this is the consistent application of his rule. But will those who have hailed his theory of the spiritual Israel, while it promised to relieve them from believing in the restoration of the Jews, be equally content to accept it when it thus limits the coming glory of the Gentiles? Will those who have gone hand-in-hand with him, in explaining away the predictions of a personal coming of the Son, not be disposed to part company with him when he denies the future effusion of the Spirit?

Lastly, Mr Waldegrave cannot perceive that there is any promise that the glory of the Church shall ever be openly manifested to the world. There are, indeed, passages which seem to declare that it shall be so; but all these he gets rid of, by referring us to Haggai ii. 6, 7, "Yet once, it is a little while," &c; and appealing to Heb. xii. 26–28, as a proof that the Apostle Paul testified that this prediction was fulfilled at the first coming of Christ. Strange, indeed, that any one can read the apostle's words, and not see that he regarded the prediction of Haggai as unfulfilled in his day. "Now hath he promised, saying, Yet once more, I shake not the earth only, but also heaven." Could he have used this language unless he had looked on the event as future? Had it been past, would he not have said, "Now hath he shaken the earth"? It is not a thing done, but a thing promised, of which he speaks. And quite consistent with this view are the words which follow: "This word, Yet once more, signifieth the removing of those things that are shaken, that those things which cannot be shaken may remain." But the things shaken are not removed yet. There must, then, on the supposition that one shaking is past, be another yet to come. But, then, it is the last shaking of all to which Haggai refers—for he says, "Yet once more;"



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that is, for the last time. And when this *last* shaking takes place, the Desire of nations shall come, and this house shall be filled with glory. No doubt, the house has passed away; and on the strength of this, we are told that the shaking is past, and not future. But Paul considered it to be future, and the prophecy itself contains enough to shew that the prophet blended in one view the first and the second advents of the Messiah.

We have been more careful to exhibit Mr Waldegrave's view of the true burden of Old Testament prophecy, than to develop our own. Nor have we room now to enter upon this theme. Suffice it to say, that we regard the subject of Old Testament prophecy as being the glory of the Israel of God, not in our author's sense, but in the sense in which the apostles, as we think, understood the term—the remnant, belonging to Abraham by fleshly descent and by faith, flowing through the history of the Gentiles like a narrow stream, but carrying with it the blessings of salvation, until at last it expands into a wide ocean, and the purpose of God is accomplished in a world-wide recognition of saving truth.

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## Art. VI.—THE BLESSING OF SHEM.

The blessing upon Shem, given us in Gen. ix. 26, is worthy of our notice, not so much on account of its reference to Shem himself, as to the God of Shem. It is an indirect blessing, yet not the less full and glorious. It does not look like a blessing upon *him*, but seems the mere utterance of praise to Jehovah. Yet it is this that makes it so rich and all-containing.

Instead of turning to Shem, Noah turns to *God*. Instead of fixing his eye upon Shem, he raises it upwards to Jehovah in heaven, and, in this posture, he gives vent to his feelings of joy and triumph. In thus looking upward and forward—for he does both at once—what does he see? He sees the infinite God, whose name is Jehovah, stooping to become peculiarly the God of Shem and his posterity. He sees Jehovah bending over Shem with peculiar love, and vouchsaving towards him peculiar favour, saying as it were to him, as to Israel afterwards, "I will be your God, and ye shall be my people; I am a father to Israel, and Ephraim is my first-born." He sees the divine choice thus resting upon Shem; he sees the divine purpose gathering round *his* posterity in its fulfilments; he sees Jehovah's love going specially forth to this son, and in

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this he rejoices; because of this, he gives praise. The vision that opens up to him—a vision of coming ages—is that of Shem taken under the favouring and protecting wing of Jehovah; Shem singled out among his brethren as the object of divine regard; Shem brought into such a relationship with God, as to have the name of God named upon him as his God, in a way such as his brethren were not to be honoured with; and because of this, he rejoices. He sees Jehovah fixing on Shem, as the link between God and man—as the depositary and fountain-head of blessing—as the centre round which the divine purposes were to revolve—as the family in whose history the promise as to the woman's seed was to be fulfilled; and in contemplating this, he exclaims, "Blessed be Jehovah, God of Shem!"*

It is thus that these words contain and declare a far richer and mightier blessing to Shem, than if they had been spoken to him, as some would have them to be. They imply, to the full, all that would in that case be declared; while they exhibit and seal to him something more glorious than even the blessing—the loving kindness of the Lord. In this case, instead of having the stream pointed out to us, we are taken at once to the fountain; instead of being led to infer what the fountain is from the stream, we are made to infer the stream from the fountain—made to say, if such be the fountain, what must be the stream? If Jehovah has declared himself to be the God of Shem, what is there that he may not expect at his hands?

There are two aspects in which God is here presented to us—first, as he is in himself, Jehovah; secondly, as he is the covenant God of Shem.

I. Our eye is first turned to him as he is in himself. The name of Jehovah, or Jah, is the name expressive of what he is in himself—the I AM—the Being of beings—glorious in himself, in his being what he is, apart from creation—just as the sun would be bright in itself, though there were no planets to light up, and no earth to shine upon. We bless God, then, for what he is. He is the *All-being One*—the Alpha and the Omega of being, Jehovah. It is our joy to know that there is such an one, and that he is what he is. Take the following passages as illustrative of the words before us:—Gen. xxiv. 27; Exodus xviii. 10; Ruth iv. 14; 1 Sam. xxv. 32–39; Ps. xxviii. 6; xxxi. 21; lxxii. 18. These similar utterances of praise will be helpful in shewing us that fulness of meaning which the words contain, and in giving us an insight into these

* Faber renders the words, "Blessed be Shem of Jehovah, my God," following Kennicott.

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ancient utterances of praise, which we are so prone to pass over as mere words of course.

II. The second aspect in which he is presented to us here, is that of the God of Shem. That he declares himself to be the God of Shem, does not imply anything in Shem which attracted Jehovah to him, and led to the establishment of the covenant tie. In Shem, we see one on whom indeed the Lord had set his heart, and whom he meant abundantly to honour; but not on his own account—not on account of any natural superiority, either seen or foreseen—not on account of faith, either seen or foreseen. "Thou hast not chosen me, but I have chosen thee," might be truly his language to this patriarch. Wherein by nature was he better than Ham? Wherein had he made himself better afterwards, so that the Lord could look on him and love him? In no wise. But the Lord had shewed him favour, and revealed himself to him as his covenant God, in his wondrous sovereignty, by which he chooses one and passes by another, giving no account of his choice to us, but manifesting thereby his abounding grace in entering into covenant with one who was a child of wrath, even as others.

It is as the covenant God of Shem that Noah blesses Jehovah. It is this covenant relationship into which Jehovah has entered with one of his sons, that calls forth the patriarch's praises, "Blessed be Jehovah, God of Shem." He blesses him for what of his favour he has shewn to Shem. He blesses him for what he has done in his behalf. He blesses him for the promise of future blessing which that favour and that covenant necessarily implied. What could he say more for him, than that Jehovah was his God?

Here let us mark a few of the points opened up to us, in viewing Jehovah as the God of Shem.

1. *He is the Sinner's God.*—He has not come down to reveal himself to the righteous, but to the sinner. It is the ungodly that he justifieth; it is to the sick that he comes, not to the whole. Abhorring the sin, and entering into no terms with it, he yet turns towards the sinner, and proposes to him his gracious covenant, that he may thereby enter into peace with him. He does not shrink from the sinner, nor does he make any secret of his willingness to become his friend—his God. He proclaims the grace of the covenant most unreservedly and openly.

2. *He is specially the God of his chosen ones.*—He stands aloof from none, not willing that any should perish, but that all should come to repentance; but to some he draws specially nigh, breaking through their unwillingness, and forcing a pas-

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sage for himself into their souls, through the resolute opposition of their evil natures. All are equally afar off, equally hopeless, equally helpless, equally alienated, equally depraved. No one stands nearer to God, or naturally more able or more disposed to return from his apostasy. In Canaan, we see what all Noah's children would have been, had not the strong arm interposed. No one can be saved or delivered from his unbelief, save by special and direct interposition. Will any sinner give up his unbelief of his own accord? Will the rivers flow backward of their own will? Will the heavy stone roll up the hill without special force propelling it? And will any soul return to God without special grace constraining it? If he puts forth no special power, *none* will be saved. If he puts forth equal power in all, all will be saved. And if he pass by some, and leave them to reap the fruit of their sins, is he unrighteous? Unrighteous in not saving those who did not deserve to be saved! Or if he select some, and lay hold on them by his special power—a power which proves irresistible —is he unrighteous? Unrighteous in saving whom he pleases —unrighteous in passing by Canaan, while he saves Shem! "Therefore hath he mercy on whom he will, and whom he will he hardeneth." Does any one say, Why, then, doth he find fault with them for not believing, for who hath resisted his will? "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath, fitted to destruction: and that he might make known the riches of his glory on the vessels which he hath afore prepared unto glory?" And it is evidently with reference to God being specially the God of his chosen ones, that the Lord Jesus so often makes mention of these whom the Father hath given him—"Father, I will that they whom thou hast give me be with me where I am."

3. *This God of Shem is the God of Abraham.*—As he preserved Shem from falling into the ungodliness and idolatry that soon overflowed, so did he call Abraham out of his idolatry in Ur of the Chaldees, taking him specially for his own, even as he took Shem, his progenitor. The God of glory—*i. e.*, God in his glory, as the God of glory—appeared to Abraham, and called him; and having called him, he made with him a covenant, which is the centre and basis of all covenants with sinful men, whether Jew or Gentile, in after-ages. God takes the

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title of Abraham's friend, and shield and exceeding great reward. He stands before *us* as Abraham's God; and, oh! how much is comprised for us in such a name! May we not take up Noah's words, and bless Jehovah as the God of Abraham? Blessed be Jehovah, God of Abraham! What does not that title contain for us? For they that be of faith are blessed with faithful Abraham. His name, as the God of Shem, taught us and pledged us much; but his name as the God of Shem's offspring—the God of Abraham—teaches and pledges more.

4. *As the God of Shem, he is the God of Israel.*—In this nation, what was there to attract his love or win his favour? Nothing, truly. Yet his name is the Lord God of Israel. In spite of ten thousand provocations, age after age, he still avows himself their God. They are beloved for their fathers' sakes—for the sake of Shem—for the sake of Abraham. Rebellious, unfaithful, ungrateful, yet not cast off! He has called himself their God, and he will not deny the name, nor cancel the covenant. Israel's God! How much of Jehovah's character is wrapped up in this! As the loving, long-suffering, patient, compassionate, unchanging One, well might we say, Blessed be Jehovah, God of Israel!

5. *As the God of Shem, he is the Church's God.*—For what is the Church? God's eternally chosen company; redeemed from among men, having their names written in the Lamb's book of life before the foundation of the world. In Shem himself we have the woman's seed, as it appeared on earth in these early ages. In the Church we have the woman's seed of all ages; and just as truly as Jehovah was the God of Shem, so truly is he the God of that glorious company, that multitude that no man can number, that bear the name of the Church of God, the body of Christ, the bride, the Lamb's wife. As the God of Shem, he upholds, protects, comforts his Church. He who was to Shem a covenant God, will be to that body which Shem then so truly represented a covenant God. As members of the one true Church of God, the Church of all ages and kindreds, the Church of the first-born, who have passed from this world of evil to the kingdom of the holy, let us say with Noah, Blessed be the Lord God of Shem!

6. *As the God of Shem, he is the God and Father of our Lord Jesus Christ.*—It is Shem that is selected as the branch of Noah's family, in whose line the promise of the woman's seed was to be fulfilled. It is to Shem and his posterity that God is specially to be revealed. It is with Shem that he is to pitch his tent. It is the dwellings of Shem that he is to over-

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shadow with his glory. It is to Shem that he is to give the land which he claims as so specially as his own. It is to Shem that he is to intrust his oracles of heavenly truth. It is of Shem's race that he is to come, who is over all God blessed for ever. It is on Shem first that the Sun of righteousness is to arise. It is among the sons of Shem that *He* is to be found who is the Word made flesh; and who alone could say, He that hath seen me hath seen the Father. Truly the God of Shem is the God and Father of our Lord Jesus Christ. And remembering that it is specially in this relationship that the apostles so often speak—saying, Blessed be the God and Father of our Lord Jesus Christ—may we not, with triumphant gladness, join in Noah's praise, "Blessed be Jehovah, God of Shem?"

And thus, then, we bless Jehovah with the very blessing wherewith Noah blessed him 4000 years ago, finding in that blessing a fulness of love and peace and gladness, such as makes us feel the Lord himself is in it. It has lost none of its fragrance or strength. The great Assyrian traveller of the present day was not long since, as he records, surprised with the peculiar fragrance that seemed to fill the air, hard by the ruins of Nineveh. He found that it arose from some great beams of cedar dug out of the Assyrian palace, which the workmen were burning. It was cedar wood that had come from Lebanon 3000 years before; yet there it was, giving out its fragrance undiminished and unweakened. Like that cedar-beam from Lebanon is this patriarchal promise. It is upwards of 4000 years old, yet we find it as fragrant as at the first—as refreshing and as gladdening as if come newly from the patriarch's lips!

And now, in closing, let us mark the meaning of that word upon which the whole promise turns—"Blessed." As expounded to us in the New Testament, it must mean "well spoken of." Let Jehovah, God of Shem, be well spoken of. Speak well of him, all ye that know his name. Speak well of him for what he is. Speak well of him for what he is to us. Speak well of him as our covenant God. Speak well of him as the God and Father of our Lord Jesus Christ. Speak well of him as the God who "so loved the world that he gave his Son."

Our speaking well of God must, of course, be the fruit of our thinking well of him. If we *think* ill of him, we cannot *speak* well of him. If we think of him as a hard master, we cannot bless him—we cannot praise. Yet surely he has taken pains enough to prevent us thinking ill of him. He has so made known his character as that it seems impossible that we should think ill of him. Nay, is not this the very substance of

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the gospel—God is the God of all grace, just such a God as a sinner may go to? And is not this the message which, the proclaimers of that gospel, we address to each sinner upon earth, "Think well of God;" and in thinking well of him, learn to speak well of him? Learn, in looking at Him, in whom the gospel finds its glorious embodiment, to say, Blessed be Jehovah, God of Shem! Blessed be the God and Father of our Lord Jesus Christ!

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## Art. VII.—THE PEACE.

The sword has been sheathed, the warriors are returning home, the sound of war has died away!

Peace has been proclaimed between the warring nations. The East, and West, and North are once more in friendship with each other. After a two years' struggle of unequalled havoc and suffering, the kingdoms lay aside their weapons, and would fain rest. There is not an empire at this moment that is not desiring peace. There is not a sovereign, there is not a statesman that does not rejoice in the prospect of a calm after so fierce a storm. War is dreaded, hated, shunned by all. Peace is welcomed as a common blessing; and universal amity between kingdoms and peoples is hailed as nigh at hand.

Is it so? Is the peace solid and sure? Has the storm really gone down, or merely shifted its course and quarter?

More than two years ago, we turned the attention of our readers to the different points bearing on the Eastern question and the Russian quarrel. We maintained that we are not, as many suppose, under the sixth vial; and that the drying up of the Euphrates does not symbolise the waste or ruin of the Turkish Empire. We asked for proof of the assumption that Babylon was Constantinople, or that Babylon's river was the kingdom of Turkey. We asked, moreover, how the destruction of Turkey, or the possession of Constantinople by Russia, could facilitate the journey of the kings of the East, whoever these kings might be?

We took our stand upon several clear prophecies, especially on the 38th and 39th of Ezekiel. We shewed that Russia was the Prince of Ros, Meshech, and Tubal, there so largely spoken of,—that he has a commission to execute in the latter days, but not till Israel is restored to Palestine,—that before that, he will make efforts to pour down his hosts upon the nations of the South,—that he will always be restrained in his career till the time appointed for his great invasion of Israel's land,—that

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God will put "hooks into his jaws" to control him, and prevent his moving southwards before his time,—that it is this process (of restraint) that is at this moment going on, through means of the alliance of the Western Powers,—that this war would be but brief, and would not extend beyond the eastern circle where it commenced,—that the issue would be the defeat of Russia, and her consequent chaining up within her own limits.

Such were our views two years ago, at a time when many, professing to read the prophetic Word, were proclaiming Turkey's downfall, Russia's triumph, and the defeat of the Allies. We held that the war would be simply an Eastern war,—a parenthesis or digression in the progress of events,—after which the scene would shift to the West, and the ten kingdoms of the fourth empire become the seat and centre of movements, the issues of which are far beyond the vision or calculation of kings or statesmen,—issues which no man dreams of, save those who study the prophetic Word of God.

We do not know if there has ever been a war of such havoc and death limited to so brief a period as two years. Half a million of Russians, and about one hundred thousand of the Allies, have perished in the short strife! Six hundred thousand men swept away in four-and-twenty months! And then, after this terrible bloodshed, suddenly the war terminates,—all parties eager to regain a peace which had been so reluctantly broken. How notable the hand of God in this matter, both in its beginning and in its ending! Russia needed *repression;* for its time was not yet come. Repression, we say—no more —repression such as would bar its progress southward before the time appointed. That repression has been gained—the premature invasion has been barred, and the invader flung back into the dark recesses of his Northern strongholds, there to nourish schemes of more perilous ambition, and prepare for an enterprise in which he shall perish utterly. (Ezek. xxxix.)

We are not going to discuss the question of the peace and its satisfactoriness. That a conquered nation, with a broken army, a sunk or burnt navy, a ruined fortress, a drained exchequer, a paralysed executive, a destroyed commerce, a murmuring population, might have been compelled to yield more —and that a victorious alliance, with undrained resources and overwhelming appliances of war by land and sea, might have insisted on more—is quite true. But the end was served. God's purpose was fulfilled—Russia was checked, and peace has come.

It will be worth our while to inquire into the bearings of recent events, and especially of the memorable campaign now ended. We shall find some things which Christians would do

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well to ponder—things that tend to cast light on the word of prophecy—to unfold the purposes of God—to mark our position in the development of these purposes, and to point forward to the rapidly-approaching crisis in the destinies of man and his earth. Statesmen, politicians, rulers, senators, editors of newspapers, have all been busily sifting the various points, and examining the temporal meaning and issues. Let us look deeper, and see how the things of the world to come stand affected by them, and how they have contributed to the side of the evil or of the good, of the darkness or of the light, of Satan or of Christ in that strife between heaven and hell, of which for so many thousand years our world has been the field.

That Satan has got his advantages out of them, we doubt not. This he is allowed to do in everything during this day of his power and liberty, when he is walking to and fro on the earth, eager to work his work of death and ruin ere he be chained and cast into the abyss. That Popery may have served her own ends in this warfare—that infidelity may have gained something by the latitudinarian way in which Popery and Protestantism—the Bible, the Breviary, and the Koran—priests, dervishes, ministers—nuns and nurses—have been mingled together, as all equally right or equally wrong;—that France may have secured a greater amount of influence in the East than was desirable,—these may be admitted. But still, with these deductions, let us look at what the war has done in other respects.

1. *It has opened a way for the Gospel in the East.*—Of this there can be small doubt. The Word of the Lord has free course in many regions from which it was, till lately, shut out. The war has thrown down the barriers of law, of custom, of bigotry, making it a safer thing to preach the gospel, by removing, in some degree, the Moslem unwillingness to hear it. The trumpet of battle has been made use of by God as herald of the tidings of peace. Mohammedans feel that something else than contempt is due to a message coming from a nation which was the great prop of their empire, and the great protector against the ambition of their Northern enemy. The strongholds of Islamism have been shaken and rent by the reverberation of the cannon directed against the fortress of their foe. At these crevices and seams, light is stealing in; and greater things may be yet in store for Turkey. May there not be an ingathering to Christ such as that empire has not seen—an ingathering for which these shakings and tossings may be preparing! Turkey has long been feeble; and no doubt, even before the war began, that feebleness prevented her casting out the missionaries of Christ, so that the work of ingathering had made some previous

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progress. But it was not till the threats and terror of Russia made her sensible of her weakness, and threw her into the embrace of Britain, that she has allowed a freer entrance to the gospel. Turkey's extremity has been God's opportunity. Let us seize it, and press on the work.

2. *It has introduced religious liberty into the Moslem Empire.*—We do not mean that this liberty will be actually enjoyed for years to come. The persecuting law has been cancelled, and so a most important step has been taken, in the direction of freedom, to receive the gospel of grace—freedom to disown Mohammed and to worship Christ! But the people of the Moslem Empire are not prepared for such a law of liberty. They will refuse to act on it; nay, more, they will refuse to permit their rulers to carry it out. In Europe, it *was the people* that were the first in all things pertaining to liberty, whether of the body or of the soul, whether of the State or of the Church. It is they who have led the way to the needful changes which have allowed them to worship God according to His Word. They have, by steady but resolute pressure, forced these freer laws upon reluctant kings and statesmen,—striking the sword out of the hand of the persecutor, and breaking the fetter from the arm of the persecuted. In Turkey, this order has been reversed. The monarch is flinging away the sword; but the people murmur, and would fain compel him to take it up; or, if they cannot do that, they would assume it and wield it themselves. From the throne, religious liberty is proclaimed; but the people refuse the blessing.* Still, the alteration of the law is of no small importance. It will gradually work its way to a better state of feeling among all ranks.

3. *It has given religious liberty to France.*—In that kingdom, Protestantism has suffered grievous wrong at the hand of magistrates and judges. Schools and churches have been closed; teachers and ministers have been silenced, nay, imprisoned. In all its provinces, Protestants were under terror. Thus they themselves were paralysed, and others were hindered from joining them. Of late, however, a boon has been granted. The Emperor has proclaimed religious liberty to his subjects. Papists storm and threaten; Protestants rejoice; the Word of God goes out unhindered, and believers are the more added to the Church. Beyond doubt, this is one of the results of the war. France was seeking to right the Moslem abroad,

* "A Moolah recently told us, that he was one of a hundred who put their seals to a paper at the commencement of the late Moslem fast, binding themselves to assassinate any Moslem who should become a Christian before the case could be brought before the Pasha."—*Evang. Christend.*, Jan. 1856, p. 32.

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could she consistently wrong the Christian at home? France was asking the Sultan to grant religious liberty to his own subjects, could she refuse it to her own? France was in alliance with a Protestant nation, could she persecute the professors of her Ally's creed? Thus has God overruled the war for blessing to his own children in Europe, and for prospering his own cause. The reaction upon France herself in such a way was what few reckoned on. Our alliance with France may perhaps have done us some harm: it may have enabled Popery to push forward her designs; it may have hampered our statesmen in their dealings with Popery at home; but assuredly good has emerged in other directions, and our Protestant brethren in France are reaping the benefit of this alliance and this war, in which some see nothing but unmingled evil.

4. *It has been the occasion of serious damage to Popery, both in Austria and Italy.*—It was the awkward position in which Austria had placed herself, that rendered the recent *Concordat* necessary. She had to throw herself on Rome for succour, seeing every other kingdom was casting her off, or suspecting her. Hence came the Concordat. On that deed many look with despondency as one of Rome's great triumphs. Granting that it is such, we may say of it as Pyrrhus said of his victory—"One such triumph more, and she will be undone." Rome, when in power, has always overshot the mark—always overreached herself. She did so at our own Revolution in 1688. She is doing so now. The Concordat has evoked a host of enemies within her own bosom; and many throughout Europe are beginning to count the cost of being adherents of such a Church. Chains for body and soul—double chains—and that at a time when all men are crying out for liberty,—this is more than the most blindly-bigoted sons of Rome are prepared to submit to. This Concordat, so gloried in by Rome, may yet cost her dear.

5. *It promises to give Liberty to Italy.*—Already it has elevated Piedmont to a most brilliant position, and made her the object of admiration to all who love freedom, and the object of jealousy and abhorrence to all who still hug their fetters, or are engaged in forging fetters for others. Her posture during the war, the fame which she won, the alliance which she so wisely sought, her own good government at home,—these have given her an importance from which she cannot easily be cast down. Her bold protest at the late Conference in behalf of Italian liberty and constitutional government has summed up all. She is now the centre towards which is gravitating all that is good, and wise, and free in Italy. Matters cannot

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long remain as they are. The yoke of mingled Popery and Despotism is one which cannot much longer be borne.

6. *It has given the Bible to Sardinia.*—By thousands have the Scriptures been circulated among the soldiers of Piedmont. Eagerly and thankfully have they been received. That army has returned home from the Crimea laden with better spoils than those of a Russian city. It has come back with the Word of God, and it finds in its own land liberty to read that Book. This of itself is no light matter. Its consequences may be wide and momentous. That priestly power should be unable to hinder the soldiers from receiving Bibles, or prevent them from entering the realm, and having free course throughout it, shews that Romish threats are no longer heeded there, and that the Piedmontese are no longer willing to allow an Italian monk to come between them and God.

7. *It has called forth much Prayer.*—These two eventful years have been pre-eminently years of prayer among the people of God. For East and West, for army and navy, for our own land, and for others knit to us in this war, prayer has been made unceasingly. It is something, surely, to be able to say of a war, it has given us two years of prayer. The world may yet be the better for this. It will tell upon the years to come. The current of events during the peace that is now established, may be much directed in its flow by the prayers that have preceded it. What that peace will do for Europe or for our world, we do not attempt to guess. It is not likely to be of long duration. The banners are furled only for a season. The parenthetical war in the East having come to its close, the scene now shifts to the West. It is to Europe that we are now to look, and to its kingdoms. Already there are rumours of war. Possibly these rumours may soon pass into the reality. Italy and Austria are preparing for the battle. Men are unwilling to believe it, statesmen shrink from it, kings are trembling on their thrones. Yet come it will; and when it comes, it will be the prelude to the battle of the great day of God Almighty. It is well that we should ponder our prospects. And, above all, it is well that we should stand with girded loins, ready for whatever may be coming on the earth—ready for the arrival of the Great King Himself!

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# Notes on Scripture.

## NOTES ON THE PSALMS.

### Psalm CXLII.

*Maschil*—"*A prayer of David, when he was in the cave;*" or, more closely adhering to the order of the original, "*Maschil* (*i.e.*, as in Ps. xxxii., which see) *of David, when he was in the cave; a prayer.*" The cave of Adullam echoed these holy strains; and David's men, "the distressed, the debtors, the bitter of soul" (1 Sam. xxii. 2), heard, as did the prisoners in Philippi, when Paul and Silas sung, and were not only soothed but sanctified, when the Holy Ghost used the same harp that had calmed Saul's spirit, to cast out the evil that wrought in that strange band. But is it not written for all ages? David's son, and all that follow him, use it when "bitter in soul," or in "distress." Let us see how beautifully it utters our Master's heart as "A prayer."

Ver. 1. The cry of the son of David—"*I cry unto Jehovah, who has so often heard my voice; I supplicate Jehovah with my voice.*" Is not this suitable in the lips of him who was ever calling on his Father, and whose agony drew forth all the more that filial cry, "O my Father!"

Ver. 2. "*I pour forth my complaint before him.*" Compare the title of Ps. cii.; and remember the Lord's words in the garden, "*Let this cup pass!*" when reading, "*I shewed before him my distress.*"

Ver. 3. "*When my spirit is overwhelmed within me*" (compare, again, the title of Ps. cii)., *and thou knewest* (אַתָּה emphatic, as if to say, I did not know but thou didst) *my path, on the way where I was going, where they hid a trap for me.*" How suitable in the mouth of him who was "*sore amazed*" as he entered the garden!

Ver. 4. "*Look on thy right hand, and behold*"—an abrupt, or broken cry; look, and behold, and you will see only this—"*no one knoweth me! refuge fails me! no one concerns himself for my soul.*" Such language might actually be used by the Lord Jesus to the Father, when he saw even his disciples fleeing from him, as the band drew near to take him in their snare; or when he saw them all asleep in that terrible hour.

Ver. 5. "*I have cried* (and do still cry) *to thee, O Jehovah; thou art my portion* (both now and hereafter) *in the land of the living.*" The Master returned to the Father for sympathy, finding it only there.

Ver. 6. Another cry pointed with the appeal, "*For I am brought very low.*" He needed an angel to strengthen Him, so low did he become—lower in every sense than angels. His flesh was weak.

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Ver. 7. But here, as in Ps. xxii., the scene begins to brighten. His disciples may sleep on and take their rest, for he has accomplished his sufferings. He sees in prospect the results, and prays,

"*Bring my soul from being shut up;*" (as Joseph was, Gen. xxxix. 20, as Isa. xxiv. 22.)
*That men may praise thy name.* (Hengstenberg.)

And then, in confidence of hope, seeing down the vista of ages, his eye resting on the millions of his saved ones,

"*The righteous shall form a circle close round me;*"
(בִּי יַכְתִּרוּ press closely in upon me; *Hengst.*)
"*For thou shalt deal bountifully with me.*"

Is not this the anticipation of the great multitude, whom no man can number, in his kingdom, round his throne, as in Rev. vii. 9, where the redeemed stand nearer than angels, as if claiming kin? And, one with our Head, each of us, the members, may take up this song in our Adullam sojourn—for the disciple is as the Master, in his degree; and at the throne, disciples shall feel solitude no more, nor complain of sympathy withheld, amid the great congregation.

Horsley entitles this psalm, "A prayer of Messiah, when he was taken and deserted." Let us call it,

*The cave thoughts of David, and David's Son, for all in extremity.*

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## Psalm CXLIII.

*David* is still the sweet singer here, his harp sounding in the wilderness of Judah, or, as in Ps. xlii., from some still more remote retreat. Here, however, he alludes to no particular external privation—it is his *soul's sadness* that is the burden of his song. Christ could use these utterances, feeling not his bodily absence from heaven so much as the Father's hidden face. And it suits the believer at the times when he mourns most of all for the absence of any tokens of the Lord's special presence, in himself or the church around.

From ver. 1 to 4, we have the strong appeal of one who feels the darkness, in which he is enveloped by the absence of special tokens of God's love. Our Lord uses the argument of God's "*truth and righteousness,*" in seeking an answer; and so we, his members, appeal to these same perfections, in our expostulations with our God, warranted by 1 John i. 9, "He is *faithful and just* to forgive us." And then the deprecation, in ver. 2,

"*And enter not into judgment with thy servant,*"

is, in our Lord's lips, equivalent to "If it be possible, let this cup pass from me!" Do not argue the case with me (see Job ix. 32, and xxii. 4, and xxxiv. 23), to shew me that there is cause for all this darkness. I know there is a cause: the cause is the sin which I have undertaken

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to bear, "*For before thee shall no living one be justified*"—not one of all descended from Adam. (Compare כָּל-חָי here with Gen. iii. 20, where Eve's posterity get that name after the Fall.) But my appeal is thy "*truth and righteousness*," which are engaged to carry me through; and my need of help is great,

"*For the foe is pursuing* (רֹדֵף) *my soul!*" (ver. 3.)

And then, as if overtaken in the pursuit, he cries, "*He has smitten my life to the ground! He has made me dwell in deep darkness, like one eternally dead* (Hengst.); *and my spirit is overwhelmed* (Ps. cii., title, and cxlii. 4) *within me; my heart in the midst of me is desolate.*"

At ver. 5, there is a gleam of light through the "darkness;" he recalls to mind God's love manifested to Israel in former days.

At ver. 6, there is a renewed appeal to the Lord's pity, drawn from his state, resembling "a weary land"—(אֶרֶץ עֲיֵפָה like Isa. xxxii. 2)—a land where a traveller is exhausted by the rough roads and crooked paths, and goes on under the oppressive heat of the sun's intolerable rays. It was thus our Surety learned by experience to sympathise with us; and thus it was he became the "shadow of a great rock in a weary land." He here calls the Father to notice his self-emptying and humiliation, while bearing wrath for our sins—

"*My soul is to thee as a weary land.*"

At ver. 7 and 9, he seeks speedy relief; and the clause, "*Make me to know the path I should walk in,*" is similar to the "*If it be possible*" of his prayer in the garden. In the case of one of his members, the words have of course a different application, and yet one resembling this in the circumstance that it is a petition for guidance under our personal difficulties.

At ver. 10, do we not hear, "Not my will, but thine be done," mingled with the filial accents of confidence, "My God!"

But at ver. 11, 12, the prospect opens out on future glory. The Spirit, that same "eternal Spirit" by whom he offered himself without spot to God, shall lead him forth from these scenes, and place him

"*In the land of uprightness.*"

The land of plainness (מִישׁוֹר), a land where no wickedness of men, and malice of Satan, vex the soul from day to day; a land where no rough paths and crooked turns lengthen out the traveller's weary journey (see ver. 5); but where all is like the smooth pasture-lands of Reuben (Deut. iii. 10, John xiii. 9), a fit place for flocks to lie down. "*Thy Spirit*" will do this in his love, when "*my Spirit*" (ver. 7), my overwhelmed human soul, seemeth ready to fail. Thou wilt be to me what thou wert to David, in "bringing his soul out of all distress" (1 Kings i. 29), and establishing him on his throne. All foes shall be extirpated (תַּצְמִית.) Is not this the kingdom come, and its King exalted? And is not this a song alike for the Head and the members? *A Psalm for Head and members, when feeling the heat of the weary land.*

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## Psalm CXLIV.

The Spirit of the Lord spake by David the words of this song, when the king felt his need of the King of kings to subdue the turbulent and proud spirits who were ambitious of distinction (ver. 2), as well as to conquer the nations of idolaters who hated God's anointed (ver. 7–11.) The Spirit leads him back to the day when he sang Ps. xviii. (see ver. 1–2), delivered from Saul and other foes; and still further back to the quiet night when the strains of Ps. viii. ascended to the ear of Jehovah (see ver. 3); but He does not fail also to lead him forward to a future day, when earth shall witness its millennial scenes, among which not the least wonderful and refreshing shall be Israel in all the restored plenty of his last times, with the favour of Jehovah over all. In all this, David was the type of Christ.

*Jehovah's grace to man* is the theme of ver. 1, 2; that expression, "*My goodness*," חַסְדִּי, may be understood as if declaring that all the *kindness* or *mercy* that is in God is made over to his own people; *q. d.*, all in thee that is kind is my property.

*Man's unworthiness and littleness* are the theme of ver. 3, 4—the contrast to the preceding verse. The Hebrew of ver. 4, "*man is a vapour*," reads suggestively אָדָם לַהֶבֶל, recalling the disappointment of the first family on earth; *q. d.*, all come of *Adam* are as sure to disappoint, and to be disappointed, in the fond hopes cherished concerning them, as *Abel*, so short-lived, and untimely in his end.

*God's strength laid hold upon by his own against foes* is the theme of ver. 5-8. The God of Sinai is remembered in ver. 5; and the ease with which he can overwhelm his foes is expressed, ver. 6, "*Lighten with lightning*," and forthwith they are scattered (*ἀστράψον ἀστραπήν*. Sept.) The "*right hand of falsehood*," ver. 8, expresses the violation of solemn oaths and engagements, in ratifying which the right hand was lifted up to heaven. (Gen. xiv. 22, &c.) With majesty and might, with lightning and fire like this, shall the Lord appear, when he arises at last to the final conflict.

*Praise and prayer, in prospect of victory*, form the matter of ver. 9-11. And here "The New Song" is mentioned, which "*New Song*" is ever sung by one whose eye is on that vail which was rent—looking either at the Saviour going in with the sacrifice, or coming out the second time to bless.

*The happy scene to be witnessed, when these desires are responded to*, is the subject of ver. 12, to the end. Do all this for us, in answer to our desire;

> "*That our sons may be as plants* (of the *palm-tree*,
> says the Targum),
> *Vigorously shooting up in their youth;*
> *Our daughters like corner-columns,*
> *Polished like a palace.*"

These are the choice of men! Each one full of life and beauty, walking before the Lord.

"*Our granaries full, supplying one kind of food after another;*"

like Egypt in Joseph's days. There is a scene of plenty, as if the curse were lifted off the soil.

"*Our flocks increased to thousands,*
*Increased to thousands in our fields.*" (חוּצוֹת Job v. 10).

Here are the pastures peopled with their appropriate tenants, and a scene of peaceful plenty set before us. And then follow the yoked cattle, carrying their loads through the streets—a token of busy commerce.

"*No breach*" in the tribes, like Judg. xxi. 15; or in individuals, like Uzzah, 2 Sam. vi. 8.
"*No going forth*" to war.
"*No cry,*" like that in Isa. xxiv. 11, over disasters.

Happy days when these scenes are realised! Happy people who shall enjoy them! Men shall in that day exclaim with Balaam, "How goodly are thy tents, O Jacob!"—or rather, all shall then unite in tracing the blessing to its fountain-head,

"*Blessed are the people whose God is Jehovah.*"

Every member of Christ may take up this psalm in behalf of his own country and people—yea, in behalf of our common humanity, praying for the day when all earth shall enjoy these blessings, by enjoying Jehovah as their God. It is a prospect that awaits the world when Christ returns; and our expectation of such happiness in reserve for our world is kept alive by a song like this—

*A song of David, and David's Lord, in prospect of the prosperity Jehovah brings to his own.*

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## Psalm CXLV.

*A Hymn of Praise concerning the Reign of Jehovah, and His Kingdom.*

A Davidic and an alphabetic psalm. In regard to its alphabetic structure, it has one peculiarity, viz., the "*nun*" is omitted; the reason of which may be, that (as we have seen in some other psalms of this structure) by means of that, or some other such omission, he might be kept from putting stress on the mere form of the composition.

It is peculiar, also, in its title; indeed, quite unique—"Of David; praise." The word is תְּהִלָּה. Some render this "a hymn;" others, such as Hengstenberg, "a *praise-song,*" differing in this from the תְּפִלָּה, the "*prayer-song.*" It is prayer turned into praise. Patrick remarks, that the term seemed so peculiar and excellent, that it was

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given from this psalm to the whole book, which is entitled by the Jews the book of תְהִלִּים Bythner has this note on the word—"So called because it is throughout nothing but the celebration of God; so that the ancient Jews used to say, that the man was already enjoying the felicity of the age to come who daily recited it three times with the mouth and heart."

We are getting now beyond the region of other themes; all in the remaining psalms is praise, praise;—and this title is an appropriate introduction to the closing group of praise-psalms; nor is its burden less appropriate, for, being a song of the kingdom, it ushers us into the region of eternal praise.

What a song in the lips of Christ for the Father's ear! What a song to soothe his own soul, when still "Man of sorrows!" For the prospect is presented here of the kingdom being made manifest, so that all shall see the glory of the Lord. It is a psalm that gathers up much of the excellency of former psalms; and so truly is the style of royalty and the manner of a kingdom in it, that we find, in after days, the writer of the Book of Esther using expressions regarding the king and kingdom of Media and Persia, that bear a striking analogy to the terms employed by the psalmist—only the one speaks of the earthly, the other of the heavenly throne.

1. The harp extols *Jehovah for what he is,* in ver. 1 3, "My God, O King!"—rather, My God, who art "The King." It is much more emphatic than Ps. v. 3, "My God, and my King;" here he is sung of as the only King. We are reminded at once of Ps. xlv. 2, "My words concern *the King.*"

> "*Yes, let me bless* (וַאֲבָרְכָה) *thy name for ever and ever*" (comp. 1 Pet. i. 3, &c.)
> *Every day will I bless thee* (comp. Ps. xix. 2);
> *Yes, let me praise* (וַאֲהַלְלָה—*q. d.*, let me hallelujah) *thy name for ever and ever!*
> *Great is Jehovah; and* (מְהֻלָּל) *worthy to be praised!*"

How many terms of adoration and honour! *praise, praise,* is on his lips; the harp-strings will utter nothing but praise; for "*of his greatness there is no searching out*" (comp. Job v. 9).

2. The harp extols *the deeds that shew Jehovah's name,* in ver. 4-6.

> "*Generation to generation shall commend his works.*
> *Yea, they shall declare his mighty acts.*"

Compare Ps. xix. 2, "day unto day" uttering the Lord's praise in creation; but here it is both creation-works and redemption-wonders that are shewn. For גְּבוּרוֹת cannot fail to remind us of the acts of Him who overthrew Israel's foes, and of Him whose name is גִּבּוֹר, "Mighty One" (Ps. xlv. 3), and "Mighty God" (Isa. ix. 6). His mighty acts, in establishing his kingdom on earth, upon the ruins of

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Antichrist's dominion, shall form part of the theme. And that is the time when, in a special sense, the next clause shall be understood.

> "*Of the majesty of glory* (which is) *thy beauty,*
> *And of the chronicles of thy wondrous acts, let me speak.*"

Oh how his beauty shall burst forth when the King appears with his many crowns! And if Herod, arrayed in royal apparel, amid gorgeous splendour, suggested to his people to cry, "A god, not a man!" what shall creation feel at this sight? The Lord's *beauty,* הוֹד (a word applied to creature-beauty in Hos. xiv. 6, Zech. x. 3), is here emphatically exalted beyond comparison by the addition of "*the glory* of thy beauty;" ay, and "*the majesty of the glory.*" And then the "*Chronicles* (דִבְרֵי) *of thy wondrous acts*" is a term applied in 1 Chron. xxvii. 24, 1 Kings xi. 41, to the acts of Solomon and David, the journals or records made of their deeds; even as it is, in Esther vi. 1, to the king of Persia. The terms all bear reference to royalty and government.

> "*And they shall speak of the overwhelming might* (עֱזוּז) *of thy terrible acts;*"

done in past days, such as Israel has delighted to tell to their children (Ps. lxxviii. 4), even such as He did at the Red Sea (Exod. xv. 11, נוֹרָא, as here.)

> "*And thy greatness; I will recount it!*"

As if, while other men are uttering the praise, the psalmist had caught up the theme, as one which he must have part in—that "greatness" spoken of 1 Chron. xvii. 19, when he sat before the Lord—that *royal greatness* which a Persian king's wealth and magnificence faintly pointed to. (Esther i. 4, "excellency of his *greatness.*")

3. The harp extols *Jehovah's past manifestation of his gracious character*, in ver. 7–9. The first words in ver. 7 are, "*They shall pour out* (as from a gushing spring, Ps. xix. 2) *the memory of thy great goodness*"); and perhaps we ought to understand the clause as asserting that the Lord's "*great goodness*" is itself the "זֵכֶר," the thing to be remembered concerning him—his memorial, as in Exod. iii. 15, Ps. cii. 12. And then there is allusion to Exod. xxxiv. 6, Numb. xiv. 8, in ver. 8; for the God who was thus gracious in the wilderness to his people remains the same evermore. This is He who at *Calvary*, in his incarnate Son, manifested his gracious name. We now turn to the sacrifice of Calvary, as best displaying his great goodness in this memorial:

> "*The Lord is good to every one;*
> *And his yearning bowels are over all his works.*"

He attends to individual souls, and yet also bends, like the blue sky, over all his universe in mercy. His mercies, like the rainbow, span the world. We see this at the rock of Horeb (Exod. xxxiv.); but we

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see it best of all at Calvary. What yearnings there!—what love!—what goodness! And the "*whole creation*" shall yet have a share in that mercy, when the time spoken of in Rom. viii. 19–21 has arrived.

4. The harp *extols Jehovah's kingdom*, in ver. 10–13. All he has created, and all he has wrought in providence, has been of such a character as to yield him a revenue of praise, and his saints act as his priests, presenting the praise. But this will be peculiarly the case when the kingdom is manifested.

> "*They shall speak of the glory of thy kingdom,*
> *And shall talk of* (chronicle, as ver. 5) *thy might* (see ver. 4),
> *Making known to the sons of men thy mighty acts;*
> *And the glory of the majesty of thy kingdom.*"

The writer of Esther i. 4 says, "While he shewed them the *riches of the glory of his kingdom*"—a kingdom which was to last only a season—may we suppose that that writer, a man of Israel, purposely was led to use these terms, with this psalm in his hand, as if, by contrast, to suggest the infinite difference between that earthly monarch's splendour, and the glory of the God of Israel? The Persian monarch's display lasted 180 days, and when its half-year was over, the splendour had vanished; whereas Jehovah's is (as Dan. iv. 31) also

> "*A kingdom of all eternities;*"
> "*In every generation and generation.*"

5. The harp extols *the qualifications of Him who reigneth*, in ver. 14–19.

> "*The Lord is an upholder to all that are falling,*
> *And maketh all that are bowed down to stand upright.*"

Those in distress and trouble are meant by the "*falling*," as in Prov. xlii. 16, 17; and who the "*bowed down*" are, we see by Ps. lvii. 7, where the psalmist's soul is nearly overwhelmed by the thought of snares and foes shutting him in. Rejoice, O saints! though ye are feeling disaster and calamity, and are sore distressed, your Lord is coming to put all things in order. The world shall soon hear no sigh, no murmur, no voice of weeping; for his unsuffering kingdom is at hand! He has provision for all (ver. 15 and 16); he is more than was Joseph in Goshen to his own, and to all creation. And he acts on the holiest principles of administration (ver. 17), while giving access and audience to his subjects who seek his presence (ver. 19). Yea, he will satiate their weary souls, and leave not one wish ungratified—not one craving, not one longing—"*He will accomplish the desire of those that fear him.*"

6. The harp sings *the ruin of those who resist His kingdom*, in ver. 20. There is a reference to the day of the Lord's coming; for he is spoken of as preserving the souls that love him, while "*destroying the wicked ones.*" The word for "destroy" is the same (יַשְׁמִיד, the opposite of שׁוֹמֵר) as that in Deut. ii. 12, 21, 22, where we are told of the extirpation of various nations; and the same used in

Isa. xiv. 23, of Babylon's ruin; and the same in Esther iii. 6, when Haman plotted to uproot Israel at one blow. *Antichrist* shall be consumed and "destroyed" by the brightness of the Lord's coming; and all that are on his side, in that day when the King establishes his holy kingdom.

7. The harp invites *all to join the sweet-singer in praise to the King* (ver. 21). We saw that the psalm began by prefixing the peculiar title, "Praise," תְּהִלָּה, in order to excite attention, and tune our hearts for its lively, joyful, thrilling strains. And now it closes, uttering the same note—

"*My mouth shall speak the praise* (תְּהִלָּה) *of the Lord,*"

the praise of Him who at the Red Sea was known as "terrible in praises" (תְּהִלּוֹת), and who is known by Calvary and by Olivet scenes since then. "Let all flesh bless the name of his holiness for ever;" let them cry, in response to the seraphim, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!" for we are borne onward to the millennial day by this psalm, which is so plainly

*A praise-hymn concerning the kingdom of the Lord, and the Lord the King.*

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## Psalm CXLVI.

This is the beginning of that closing series of psalms which may be called "*Hallelujah Psalms.*" The Septuagint ascribes this, and the three following, to the prophets Haggai and Zechariah, but on what ground we know not. It seems probable, however, that as the day of Christ's first coming approached nearer, the Holy Spirit did indite songs of Zion that were fuller of triumph and praise than any preceding ones; and so constructed them, that they might be used afterwards in prospect of the day of his second coming. In these latter psalms, the tone is that of peace attained, and tribulation passed, for the most part. The Lord Jesus himself, as well as his followers, could take up this psalm.

Jehovah's peculiar character, in contrast to all earthly princes, and benefactors, and friends, is the theme.

"*I will praise Jehovah while I live;*
*I will play to my God so long as I am.*"

Confide not in earth's nobles, earth's princely ones, who are each of them but "a son of man" (אָדָם) returning to his אֲדָמָה, dust;

"*For salvation is not in any one of them;*"

All their "thoughts," their schemes for good or for evil, pass away. Blessed the man who has Jacob's *God* (אֵל, the strong one), "amid

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his help" (Ps. cxviii. 7, liv. 4); for he is Jehovah, Maker of heaven, earth, and sea; and this Maker of heaven, earth, and sea is the same

"*Who keepeth truth for ever!*"

Whatever he has promised to the sons of men, he will perform. Whatever he promised about "the seed of the woman," he will perform it. Whatever he has spoken to David of the Son who was to sit on his throne, he will fulfil. Whatever he has declared by his prophets regarding Israel, he will accomplish—"the *truth* to Jacob, and the mercy to Abraham" (Mic. vii. 20). Yes, the *truth* shall assuredly be kept; and there is *mercy* too, there is love, there is grace in this truth. For ver. 7–9 describe the same Jehovah acting for men in accordance with his truth. We, in our day, read the words, and at every step we see the verification in the incarnate Son of God; even as Jesus, in singing these words when on earth, would have reference to himself as the great illustration of each clause. Did not Jesus relieve "all that were *oppressed* of the devil" (Acts x. 38), as a sample of ver. 7; and did he not "*give food to the hungry*" (John vi.)? Did Jesus not set free "*the prisoners*," when he healed the Bethesda man, bound for thirty-eight years (John v.), and when he sent his angel to set Peter free? (Acts xii.) How often did he "*open the eyes of the blind*"? and the literally "*bowed down*" he made straight (Luke xiii. 16), as well as the spiritually laden (Matt. xi. 20); and, in spite of their low condition, "*he loved the righteous;*" a fisherman of Galilee lay on his bosom; his parables told of a diseased Lazarus; and there was a Lazarus of Bethany, in whom he delighted. We know his care "*of the stranger;*" for we read of his words to the Syrophenician, and to the Samaritan leper (Luke xvii. 16–19); while "*the widow*" of Nain, and his tender words in John xiv. 18, tell how he "*restored*" (יְעוֹדֵד) to cheerfulness the orphan and the widow. His second coming shall tell how, as his purging the temple intimated (John ii. 15, Matt. xxi. 12),

"*He overturneth the way of the wicked.*"

This is He who is "King" for ever! This is "*thy God, O Zion!*" who shall be thine to all generations. The mention of such a King and God may well draw forth another "Hallelujah"—a "Hallelujah" such as we hear again in Rev. xix. 1–6, when "the Lord God omnipotent reigneth." For "that great voice of much people in heaven" fully accords in spirit, and may be joined with the psalm before us, uttering, as it does,

*Rapturous praise, in contrasting all earth's great ones with Jehovah the King.*

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## Psalm CXLVII.

The God of Israel, what he has done, what he does, what he can do—this is the "*Hallelujah*" note of his song. So gladsome is the theme,

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that in ver. 1 we find a contribution laid on Ps. xxxiii. 1, xcii. 1, and cxxxv. 3, to furnish their quota of testimony to the desirableness of giving praise to such a God.

The theme is stated in ver. 2, and then expatiated upon onwards to the end of ver. 11, where the Septuagint finish the psalm, casting the remaining verses into a psalm by itself. It is probably one of those songs of Zion which the Holy Ghost gave to Israel under Nehemiah and Ezra, when the circumstances of that partial restoration furnished an appropriate occasion for celebrating the joy of the still greater restoration in the latter days, when Messiah should go up at the head of them.

Let us remark upon ver. 4. It sets forth the true greatness and grandeur of Israel's God, who can attend at once to every wound of every broken-hearted one, and to the glorious host of stars. This power of attending so carefully to what is minute, is peculiar to Jehovah. And he "counts" or determines the number of the stars, just as he does the dust of Jacob (Numb. xxiii. 10)—assigning each his "*name,*" according to his quality, as Adam did to the creation in Paradise on a limited scale (Gen. ii. 20). His resources are inexhaustible, for "*his understanding is infinite,*" as well as his "power."

"*Sing to Jehovah a responsive song,*" (עֱנוּ)

like what we find in Nehem. xii. 27–43. For he, the God of creation, feeds even the ravens (Luke xii. 24 may be Christ's quotation of these words), disagreeable as they often seem to man; and, judging not as man does, he delights in his children's reverend faith, not in displays of warlike pomp and military valour (ver. 10)—yes, in his children's godly fear, and in their hope also.

"*In the hopers for his mercy.*"

Is not this equivalent to Jude 21, "who look for the mercy" of the Lord Jesus at his coming; and in 1 Pet. i. 13, "who hope for the grace that is to be brought them at the appearing of Jesus Christ?" And it is at that day when ver. 12–14 shall be fully realised, Israel getting back again "*the fat* of wheat," as Moses sang (Deut. xxxii. 14). On that day they will remember how, long ago, they had appealed to Jehovah as able to reverse their captivity, even as he changed night into day, winter into summer, the floods into dry land (Ps. lxxiv. 15–17). He who commands and forthwith snow appears, and who summons the frost to serve him and then dissolves it (see ver. 15–18), He it is who reverses Israel's desolation, sending His word, relaxing their bonds, and causing rivers of milk and honey to flow in their land, and themselves walk on the shady banks. This is the God of Israel, who selected his people as a peculiar people, in ages past, "*declaring his word to Jacob, his statutes and ordinances to Israel*"—the revealer of the way of salvation, and the appointer of the types that foreshadowed better things, all which Israel enjoyed. He has been sovereign from the first; he will act in sovereignty to the last. In times past, "*he dealt not thus with any heathen nation;*" and

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to the end it will be seen he has done for Israel, in sovereign grace, more than he has done for all other peoples. "*Hallelujah*," then! Let a sovereign God be praised on earth now, even as he shall be by the "voice of much people in heaven" (Ps. xix. 1), who see him glorified in his mysterious dealings and terrible judgments. Let us take up this calmly triumphant song of

*Praise to the sovereign Jehovah, who rejoiceth over Israel restored.*

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## Psalm CXLVIII.

This is Israel's incontrollable burst of praise at the thought of Him who makes them "a people near to him;" a priestly people (see Levit. x. 3; Ezek. lxii. 13; Deut. iv. 7; and Numb. xvi. 5-9.) How they rejoice before Him in the latter day, restored from their wanderings! One great deed of a benefactor draws attention and inclines us to dwell upon all that is in him; and so it is here with Israel in this "*hallelujah.*" They call for praise "*from the heavens;*" they bid those "*in the heights*" give praise; "*all angels,*" of whatever rank, "*all his hosts,*" with one accord. *Sun* at noon, *moon* at midnight, *stars* so bright, the *visible* host of the sky, as the angels are the invisible; "*heaven of heavens,*" where is the orbit of the planet and the path of the comet, and the track of every star; "*waters above the heaven,*" or firmament,* the clouds of the sky—unite ye in one song of praise! Do ye wonder at this summons? Why should ye? (Gen. i. 7.)

"*For he commanded and they were created*"—

Yes, even angels, as Augustine asks, in Ps. lxxi. 19—"Ne putes hominem solum pertinere ad gratiam Dei. Quid erat angelus antequam fieret? Quid est angelus, si deserat qui creavit?" Again, then, he takes up the call—and now it is as if one from heaven looked down to earth and summoned it to praise, as before it was one on earth looking upward to heaven. "Praise ye Jehovah *from the earth!*" *Ye great whales* (Gen. i. 21), and ye *floods* wherein they swim; *heat* and *cold, white snow* and *dark smoke* (Gen. xix. 20; Ps. cxix. 83, Hengstenberg); *strong wind* that, amid apparent anarchy, dost his will; *mountains*, and more lowly *hills*, diversifying the face of earth; ye palms and pomegranates, *fruit-trees*, ye firs and pines, "*cedars of every kind;*" wild beasts and tame; *reptiles* and *fowls* of every wing, whether small as the wren, or majestic as the eagle—unite in one song of praise! All the more because ye, too, shall be delivered from the bondage of corruption, and have your share in the millennial liberty of the sons of God (Rom. viii. 21).

"*Kings of earth, and all ye tribes,*
*Princes, and all earth's judges,*"

* This is the *first heavens*, the sky; the *second* is that just mentioned; the *third* heavens was called upon in ver. 1, 2.

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*Young men*, who are in your strength; *maidens* in your beauty; *old men*, with lips of age dropping wisdom; *children*, who can only lisp His name —all join, for there is no name exalted but His alone. "*His beauty is over earth and heaven*"—His beauty (הוֹד, Ps. cxlv. 5), His splendour, sheds its beams now over earth as well as heaven. For the times of refreshing are come.

"*He hath raised up a horn for His people.*"

He has fulfilled the words of Zechariah (Luke i. 69). Messiah has come; Messiah, with all the blessings purchased at his first coming, is now made known to Israel, and has pushed Israel's enemies off the field. And He who is this horn is the theme of delighted praise to the peculiar people, and to all saints beside, wherever found, though none have more reason than Israel to adore and love Him who saves the chief of sinners, and in sovereignty exalts the stiffnecked people to pre-eminence among the nations, making them a people קְרֹבוֹ—"His intimate friend," as Ps. xxxviii. 12, lxxv. 2; Job xix. 14.

"*The theme of praise* (as Deut. x. 21, הוּא תְהִלָּתְךָ) *to all His saints.*
*To the children of Israel, a people near to Him!*
*Hallelujah!*"

Surely the "great voice of much people in heaven, saying *Hallelujah!*" (Rev. xix. 1) will present an appropriate response to the call in ver. 1–6. And not less does their summons to men on earth (Rev. xix. 5, 6) accord with the call in ver. 7–13. Indeed, there is the very tone and energy of heaven in this glorious burst of praise—

*Israel's rapturous burst of praise to Him who makes them a people near to Him.*

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## Psalm CXLIX.

This *Hallelujah* Psalm begins somewhat in the strain with which the preceding one closed. In Ps. cxlviii. 14, not Israel only, but "all saints," were represented as giving honour to Him who had in sovereign grace redeemed His people; and so here, while Israel are called on as peculiarly indebted to Jehovah, yet all saints are joined with them in the triumphant song.

"*Sing to Jehovah a new song;*
*Let his praise be in the congregation of saints*" (Ps. cxlviii. 14).

Are we not carried away to the scene in Rev. v. 9, to the "new song" to the Lamb who takes the book and opens its seals, and claims possession of earth? Let all saints accord in this great hymn of triumph. Yet let Israel not fail to lift up their voice above all others, for they have been peculiarly honoured, and are above all others exalted. "*Let Israel rejoice in Him that* MADE HIM;" *i. e.*, made him what he is, as

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Deut. xxxii. 6; Isa. lvi. 5; Job xxxv. 10. "*Let Zion's children rejoice in their King,*" who takes them under His special protection, and deigns to be specially called "*King of the Jews.*"

"*Praise His name in the dance,*
*Play to Him with timbrel and harp;*"

as David before the ark (2 Sam. vi. 5, 14, 15), and as Jephthah's daughter welcoming her sire (Judges xi. 34).

"*Let His saints exult in glory!*"—

No longer obscure, despised, the offscouring of all things, but glorious in the glory of their King, let them joyfully exult. And "on their couches," when resting from active work and meditating on the Lord's ways (not as Ps. xxxvi. 14, nor Ps. iv. 4 even; but in loftier and happier themes) "*let them sing.*"

"*High praises loudly sung,*
*The two-edged sword waved aloft!*"

The "exaltings" or "*extollings*" seem to refer us to all previous psalms wherein worshippers have said—"I will *extol* thee, O God," for the root is the same; and here, "*in their throat,*" as it is in the Hebrew, is equivalent to *speaking aloud*, like Isa. lviii. 1; the very opposite of the heathen's dumb idols, Ps. cxv. 7. And what is the "TWO-EDGED SWORD?" Is it not the peculiar symbol of *Messiah?* As Bunyan represents his captains with the escutcheons—Captain Boanerges, with three burning thunderbolts; Captain Execution, with the axe lying at the foot of the tree—so we may say that the escutcheon of the King that cometh to avenge his Father's honour is *the two-edged sword:* for thus we find it in Rev. i. 16, ii. 12, as well as Heb. iv. 12; and we may add Rev. xix. 15. It is the Ehud-dagger (Judg. iii. 16) that slays the oppressor. The time is come for this now. "The *meek*" (ver. 4) put on salvation-strength; and their King associates them with himself in the battle. It is like Rev. ii. 26, 27, and iii. 21, even as "*beautifying with salvation*" is like Rev. ii. 28. Some, indeed, confine this to Israel, and compare Jer. li. 20, 21. But as we find "*all the saints*" associated in the work, we prefer the view that makes ver. 6–9 to refer to "*the saints judging the world.*" They are figuratively said to lift up the "*two-edged sword,*" because they join with Messiah in inflicting the fourfold vengeance (Deut. xxxii. 41). At the same time, Israel in the flesh shall be acting a part analogous to that of their King and his heavenly hosts (Ezek. xxxviii., Zech. xiv.)

What an echoing back of this song is Rev. xix. 1–6, with all its "*Hallelujahs!*" Israel is the chief musician, or, rather, their King, Messiah himself, leads the praise; but it is for the lips of the whole congregation of his redeemed—"*This honour is to all his saints,*" and so shall the celebration of it be. Still, sovereign grace puts Israel prominently forward; so that we cannot fail to see in the psalm,

*Triumphant praise from Israel, because of the coming of their King, with all his saints, to subdue the nations.*

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## Psalm CL.

When men presume to dictate to the Spirit of God, how deep their fall! as we see in the apochryphal attempts at writing books of scripture to be added to the genuine Word of God. So it happens here, also; for the Septuagint have not been content to close the Book of Psalms with this most lofty and sublime doxology, but have added a psalm about David's history—a tame piece of prose that surprises every one by its inappropriateness in such a position. But the true close is the 150th Psalm, of which it may be said, that as the preceding one ushered us into the presence of the King, and placed us with him in his kingdom, this leaves us in it, singing endless "*Hallelujahs.*"

Augustine ingeniously notices, that "Psalm 50th was one of *repentance*; Psalm 100th" (*i.e.*, in the Septuagint reckoning, our 101st) "is about *mercy and judgment;* but the 150th is the *praise of our God* in his sanctuary; for there we arrive at life eternal and blessed." Hengstenberg remarks—"As the life of the faithful, and the history of the Christ, so also the Psalter, with all its cries from the depths, runs out in a *Hallelujah!*" Dr Allix says of it—"It relateth to Messiah's reign, when every thing that has breath, or was made by him, shall be subjected to him." Horsley says of it—"A grand chorus of all voices, and all instruments!"

Patrick has a not uninteresting note on the many instruments of music in Psalm cxlix., which we quote here. "The ancient inhabitants of Etruria used the trumpet; the Arcadians, the whistle; the Sicilians, the pectid; the Cretians, the harp; the Thracians, the cornet; the Lacedemonians, the pipe; the Egyptians, the drum; the Arabians, the cymbal" (Clem. Pædag. ii. 4). May we not say, that in this psalm's enumeration of musical instruments, there is a reference to the variety which exists in the mode of expressing joy, and exciting to enthusiastic feeling? All nations, come and praise! Use every energy, for praise! Men in every variety of circumstances, men of every various mood, men of all capacities, come and praise! Each in his own way, sing "*Hallelujah!*"

"Praise ye יָהּ"—the peculiar man of God in covenant with Israel.

"Praise ye אֵל"—the name that implies dominion over all the earth.

I. Where shall his praise be uttered? In his *sanctuary,* where every thing speaks of *redemption;* and in the *firmament,* which his might has spread forth between earth and heaven, on the platform of creation.

II. Why? Because of his deeds as the *Mighty* One*—these beams

* The note, in the version of Junius and Tremellius, on the 13th verse of Psalm cxlviii., applies here also; where they say that the cause of praise is both God's own great name, and also his doings to his Church: *cujus restitutionem res omnes creatæ expectant exerto capite, et angeli ipsi cupiunt introspicere.*—Rom. viii. 19; 1 Peter i. 12.

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of glory inexpressible; and because of the "*multitude of his greatness*"—that Source of all these beams, his own nature in itself.

III. Wherewith? With every instrument, in every way—with trumpet, psaltery, harp, soft timbrel, pipe, stringed instruments, and wind-instruments; with cymbals, softly played (שֵׁמַע that do not over-power the voice of the singer); and with cymbals of jubilee (2 Sam. vi. 5). Not merely an instrument of ten strings, as at other times; but ten distinct instruments are called for; and twelve times is the call uttered, "Praise ye!" הַלְלוּ. Twelve times; so that each tribe is summoned, and then all the universe besides, to use their voice.

"*Let every thing that hath breath, praise Jehovah!*"

All creation is summoned to take part, and angels too; for they have interest in our redemption scenes—since He is to "reconcile all things to himself by him, whether things on earth, or things in heaven" (Col. i. 20).

What magnificence and majesty in this close! Praise gathered in from every creature; every instrument of joy, and gladness, and triumph, and jubilee, summoned to sound loud praise; and every heart and voice engaged to help the choir. "Every voice teems with praise; every thought is about praise; every object awakens it; every power uses itself for His service" (Meditat. on Psalms). And no wonder, when we remember that we are ushered into the kingdom. "The Levites have changed their service now; no longer have they burdens to bear through the wilderness; but they lift up new songs in the house of the Lord. The heavens have changed their glory too; they have ended their laughter at the proud confederates (Psalm ii. 3); and are now filled with joy and singing, and with that glory which is to break forth from them, and be a covering over all the dwellings of Zion (Isa. iv). These are days of heaven upon the earth! The kingdom has come; and the will of the Blessed is done here as there. The mystic ladder connects the upper and the lower sanctuaries. Praise crowns the scene. The vision passes from before us with the chanting of all kinds of music. *Man has taken the instrument of joy into his hand;* but it is only to God's glory he strikes it. The creature is happy; God is glorified; yes, praise, all praise! untiring, satisfying fruit of lips uttering the joy of creation, and owning the glory of the Blessed One."

We close The Book almost as John came away from hearing "the voice of much people in heaven, saying, Hallelujah!" We seem brought within hearing of heavenly melody, from heavenly harps and voices. Is not the closing verse taken up in Rev. v. 13—"And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!" And, again, in Rev. xix. 6-7, when the great multitude, with voice "as the voice of many waters, and as the voice of mighty thunderings," cry, "Hallelujah: for the

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Lord God omnipotent reigneth. Let us be glad, and rejoice, and give honour to him; for the marriage of the Lamb is come!"

May my voice be heard in that mighty thunder of praise, in the great congregation, rapturously uniting with Israel, and all the saints, in this grand chorus of the universe, this full-toned

*Call upon all the universe to praise Jehovah with heart, and soul, and strength, and mind!*

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# Reviews.

*The Prophecies of Daniel and the Revelation of St John, viewed in their Mutual Relation. With an Exposition of the Principal Passages.* By CARL AUGUST AUBERLEN, Dr Phil., Licentiate and Professor Extraordinarius of Theology in Basil. Edinburgh: T. & T. Clark. 1856.

WE mean to return to this work, if the Lord will, in our next Number, and to give our readers some specimens of it. Meanwhile, we cannot help bearing testimony to its excellence. It is the work of a thoughtful, spiritual, vigorous-minded man. Beside it, Hengstenberg appears poor and feeble. It is a work which ought to make way in our land, if indeed any book can make way among certain classes that does not start with a denunciation of millenarianism. We are much indebted to the publishers for this volume; and we hope that it will prove an antidote to the unmistakable Neology that is now putting itself triumphantly forward under the guise of opposition to millenarianism.

The following is the conclusion of the author's preface:—

"In giving to the book this more popular character, I was influenced not only by the conviction that it would be for the benefit of science, as well as the advantage of the Church, if theologians would consider more the requirements of the congregation in their exegetical labours; not solely by a desire to be of use to the numerous friends of divine truth, who seek to obtain a knowledge of the whole divine doctrine revealed to us, and to give an impulse to others to study and honour, reverence and love, the word of prophecy; but my chief motive was the deep conviction, that the times in which we live render it especially necessary that the Church of God should take heed unto the sure word of prophecy. In all periods in which the world and the Church were passing through struggles and conflicts, the disciples of the Lord turned to prophecy, and were enabled to enter more deeply into its meaning. It is true, in more senses than one, that we have inherited the fruits of preceding centuries; especially in reference to the development of the God-opposed power. Even *De Wette* says, in his preface to his Commentary on the Apocalypse, written in the year 1848, that he could not avoid recognising the Antichrist described by John, in the character of our times, though the external shape may be somewhat different, and the aspect even more appalling. And, indeed, we know that the spirit of lawlessness, which manifested itself

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in that eventful year, that power emanating from the bottomless pit, has only been suppressed for a time, but not really overcome. However, it would be ungrateful not to acknowledge, that the wheat is growing rapidly. But tares and wheat grow together until the harvest (Matt. xiii. 30), and the feeling is at present very general, that both armies are being separated more distinctly, and preparing and strengthening themselves for a final struggle. The apostasy of Christendom from her heavenly King, is manifest in the sight of all observers; and it has therefore become a common saying, that European humanity is growing old and feeble. A false Churchism is rising to power and assuming a threatening aspect in many a quarter. Lamentable self-sufficiency, blindness, and confusion, are spreading in high places and in low places, on the right side and on the left, among the godly and among the godless. Among the faithful people of God—and this is the most painful of the signs of the times—love is waxing cold. Among those who stand upon the same foundation, there is strife and confusion, so that they say, 'Lo, here is Christ, or there.' The salt is losing it savour in many ways. Truth and falsehood are mixed up with ever-increasing subtlety and startling novelty, so as to deceive, if it were possible, even the elect. Therefore, let us exhort one another to remember and to obey the long-forgotten word of our Divine Master: Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord! Blessed are those servants whom the Lord, when he cometh, shall find watching."

We add, also, the conclusion of the work:—

"But the whole centres in the right distinction between the kingdom and the Church; suffering and reigning, cross and resurrection; or, in other words, in the knowledge of the doctrine of the millennial kingdom. He who does not believe that the Lord will come himself to bring about the victory of his kingdom, and to establish it upon earth, thinks of bringing about this great consummation by his own endeavours, and forgets the words: 'Without hands of man' (Dan. ii. 34). This is the secret source of the most subtile and powerful delusions which are most dangerous, especially to the elect. These seductions are different from the Antichristian errors which the Bible characterises as possessing the beast nature, such as Pantheism, Materialism, the spirit of the revolution, Socialism, &c.; although these will be yet much more dangerous when they attain to great power. But it is under the semblance of Christianity, in the name of Christianity, and, as is thought, for Christian conscience' sake, that many things are done now-a-days which must appear suspicious and dangerous to such as regard God's Word as the infallible guide-book of the Church. There is among us a strong tendency to change the invisible Church into a visible Church, and the kingdom of the world into the kingdom of God. An element of Roman papal whoredom has insinuated itself into Protestantism; not only among such as regard Rome with favour, but even among the opponents of the Papacy. We see the same spirit manifest itself in various forms, whether it be that the kingdom of God is measured by the standard of the world, or that the Church is given into the hands of the worldly power, or that the Church is striving after outward triumphs, or that the gospel is divested of the offence and ignominy of the Cross, and Christianity made palatable to the world by all sorts of concessions and compromises, or that an external perfect Church is contemplated by the means of confessions of faith, liturgies, &c., or even new 'apostles' and miraculous gifts—it is always the same spirit, in different forms, which oppose each other the more violently and bitterly, as they partake inwardly of the same character. Chiliasm is thought, in such quarters, to be fantastic and a dream; and we do not deny that there may be a Chiliasm deserving such a designation. But let us ask, whether it is more 'fantastic' to expect that Christianity will

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obtain universal power, in the usual course of history, by human exertions, or to hope for the coming of the Lord (Isa. xxv. 9). Many apparent victories of Christianity are, in truth and reality, to be viewed as defects; whereas, what often appears to be a defect, is essentially a victory, because it is a fulfilment of the fundamental laws and prophecies of the gospel. Thus, it will be proved whether we love in Christianity what is external and acknowledged by man, or what is invisible and eternal.

"However, there are even more subtle errors abroad—errors which start from the prophetic point of view, and lead to an attempt to externalise the Church; which reach the papal principle of the visible character of the Church by a hyper-protestant separatistic method. There are Christian brethren who see clearly the affliction of Jacob, and who are moved with pity for the people in its distress; but losing the soberness and discipline of the Bible, they wish to go out of Babel before the command is given from on high, and to go to *a* Jerusalem, as if it were for us, and not for the angels, to gather the elect (Matt. xiii. 28, &c.; 39, &c.; xxiv. 30, &c.).

"Let us who love the word of prophecy, not forget the present, and what has been given us already, in thinking of the things we hope for, lest our study of prophecy degenerate into a mere favourite pursuit of our fancy and unspiritual excitement. Let this hope of the kingdom take the same place in our heart as is assigned to it in the divine Word, and let us not change the proportion in which Holy Scripture has placed it to the fundamental truths of Christianity. Let the apostolic word be our motto: For the grace of God, that bringeth salvation, *hath appeared* to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world (*aeon*), *looking for* that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Titus ii. 11–13).

"All Christians of the present day find it difficult to lay to heart the words, which apply to our days as well as to the days of Isaiah: In quietness and confidence shall be your strength (Isa. xxx. 4). But let us remember, that we are living in a time when judgments are preparing, and our only duty is to be the watchful and prayerful witnesses of the coming Lord. We are, for this reason, not slothful; we do not fold our hands, only we do not cherish illusive hopes and expectations from our work. Let us be faithful in the little things entrusted to us; as for the great things, we cannot take them to ourselves, but we wait till the Lord will bring them to us. We look to the souls which have a love for the truth, and our object is to bring them to a knowledge of salvation. If we do not attempt grand and colossal things, if we do not waste our strength in perfecting what is external, than we will have more real fruit unto eternal life; and after all, all other things are as nothing, as the chaff of the summer thrashing-floors. What our generation wants is, witnesses who can lift up their voice in the spirit and power of the prophets, men who can stand in the breach in the hour of temptation, which is coming over the whole earth. In that hour we need to be strong in the Lord and in the power of his might, so that we may achieve the victory; then we must lift up our heads in blessed hope and joy, knowing that our redemption draweth nigh. May our merciful God prepare us for that hour, by teaching us to understand aright, and to practise faithfully the word of the Apocalypse: 'Here is the patience and the faith of the saints!'"

Would that our post-millennial friends would listen to such words as these! They refuse to listen to their own countrymen; perhaps they will be less suspicious of a foreigner. British millenarianism is in low esteem among them; perhaps German millenarianism may not be so despised.

Of one thing we are persuaded, that the anti-millenarian system of

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interpretation is perilous in the extreme. It is the basis of Neology and Arminianism. Its present defenders may not be Neologians or Arminians (can we even say this?), but their disciples assuredly will.*

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*An Exposition of such of the Prophecies of Daniel as receive their Accomplishment under the New Testament.* By the late Rev. MAGNUS FREDERIC ROOS, A.M. Translated from the German. Edinburgh: 1811.

THIS is one of the works of Magnus Frederic Roos, referred to by Auberlen in his recent admirable volume. We do not enter into any examination of Roos, which was published in 1770, and translated in 1811. We give merely a single extract to shew his millenarianism:—

"It is, however, deserving of consideration, whether the saints, who are described as assessors in the judgment held on the fourth beast and Antichrist (Dan. vii.), be not risen saints, since Christ judged no man before his resurrection, and since a resurrection precedes the judgment mentioned (Rev. xx.); and whether, on the other hand, those who are judged, of whom, besides Antichrist, there must be many who belong to the body of the beast, be not ungodly who are raised, and who (not indeed alive like Antichrist and the false prophet, yet) shall be cast, soul and body, into the lake of fire and brimstone. On the judgment's being held, which is described Dan. vii., the fourth beast is slain, Antichrist and the false prophet are cast alive into the lake of fire burning with brimstone, and Satan is shut up in the bottomless pit. All this takes place subsequent to the sentence of the celestial judicatory. A thousand years after this period, Gog and Magog will be slain, and the devil cast into the lake of fire and brimstone. This happens subsequent to the sentence passed in the judgment given to the saints who are *raised* for that purpose. In order to the former, therefore, there may be a particular or separate resurrection of the saints and the ungodly, as well as to the latter. The resurrection spoken of (Rev. xx.), is called the *first* resurrection, though it be evident, from Matt. xxvii. 52, that one is already past; it may also be called the *first* (*i. e.*, in order of those described by John). though preceded by one at the destruction of Antichrist."—(Pp. 273, 274.)

It may be worth our while to give the author's refutation of an opinion which we find among not a few of our day, viz., that Michael the archangel is Christ. Roos thus writes:—

"The great prince Michael, who is called the archangel, or prince of angels (Jude 9, and Rev. xii. 7), is considered by some to be the Son of God; but the words, ὀυκ ετολμησε, *he durst not* (Jude 9), cannot be applied to him. Peter, too, when treating of the same subject, speaks of the created angels (2 Epist. ii. 11). In Dan. x. 13, we find Michael styled one of the chief princes. He came to help the angel Gabriel, and Gabriel strengthened him in return (Dan. x. 21; xi. 1). Now, these things are totally inapplicable to the Son of God. Neither can any passage be produced in which Christ is called an angel, the prince of angels, or any thing of a similar nature, subsequent to his exaltation. The name he now bears, is a name that is above every name.

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* The *theology* of a recent work on Prophecy, by Professor Fairbairn of Aberdeen, is more than questionable. That part of it relating to what are called "conditional prophecies" contains more Arminianism than we could have expected from a Scotch Professor.



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In his mediatorial office, he is no longer an angel or messenger, but a king and priest upon his throne. Michael must therefore be a created angel; yet he is one of the chief of the angels—he is a *great prince.* His ministration is to stand for the *children of the people* of Israel, in order to fight for and protect them. Wherefore, in speaking unto Daniel, Gabriel calls him *Michael, your prince.*"—(Pp. 267, 268.)

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*The Gospel in Ezekiel, Illustrated in a Series of Discourses.* By the Rev. THOMAS GUTHRIE, D.D. Edinburgh: Black. 1856.

THE book of Ezekiel is full of prophetic matter, very much of which no writer has yet satisfactorily unfolded; but it is also, like the book of the Apocalypse, full of plain, unchanging truths. No light is attempted to be thrown on the former class of subjects by these Discourses; nay, the author does not seem to have paid almost any attention to the story of unfulfilled prophecy; for he can scarcely see any promise specially meant for the literal Israel. It is solely to the great truths or doctrines that lie imbedded in the book that Dr G. directs attention; and this he does with remarkable power of illustration—we might say, in a series of cartoons—felicitously used to fix salvation-truths in the memory and soul of the reader. He is sometimes verbally inaccurate; and he is not quite correct in stating that the description of God, in the Assembly's Westminster Catechism, entirely omits the mention of his *love.* It is true, that word does not occur, but "*goodness*" does; and is meant to include, not *love* only, but *mercy* and *grace* besides.

We give the following description of a *Hebrew.* "I, the Lord, have spoken, and I will do it," is his text; and, as an illustration, he selects the Jews:—

"These words are written on every Hebrew forehead. The Jew bartering his beads with naked savages—bearding the Turk in the capital of Mohammedan power—braving, in his furs, the rigour of Russian winters—overreaching, in China, the inhabitants of the celestial empire—in Golconda, buying diamonds—in our metropolis of the commercial world, standing highest among her merchant princes—the Hebrew everywhere, and yet everywhere without a country; with a religion, but without a temple; with wealth, but without honour; with ancient pedigree, but without ancestral possessions; with no land to fight for, no altars to defend, nor patrimonial fields to cultivate; with children, and yet no child sitting under the trees that his grandsire planted; but all floating about over the world, like scattered fragments of a wreck upon the bosom of the ocean—he is a living evidence that what the Lord hath spoken the Lord will do."—(Pp. 429, 430.)

There is but one passage as to the future glory in the volume; and we the more readily quote it, because it gives the true sense of the often-misapplied words, "*The meek shall inherit the earth.*" It is at pp. 408, 9, 40:—

"A grand destiny awaits this world of sin and sorrows. This earth, purified by judgment-fires, shall be the home of the blessed. The curse of briars and thorns shall pass away with sin; 'instead of the thorn shall come up the myrtle-tree.' Of the thorns of that curse Jesus' crown was woven, and he bore it off upon his head. Under laws accommodated to the new economy,

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**the wide world shall become one Eden, where, exempt from physical as from moral evils, none shall shiver amid arctic frosts, nor wither under tropic heat; there, fields of snow and arid sands shall blosom all with roses. From the convulsions of expiring, or rather the birth-pangs of parturient nature, a new-born world shall come,—a home worthy of immortals, a palace befitting its King. The blood that on Calvary dyed earth's soil, shall bless it; and this theatre of Satan's triumph, and of a Saviour's shame, shall be the seat of Jesus' kingdom, and the witness of his glory. *Then the saints shall inherit the earth.* Man shall get his own again, and hold it by a charter written in the blood of Christ. The world was gifted to him. It was his patrimonial estate—it was the land given to our fathers. And it seems most meet, that, with the rank and title, the lands should come back to the old family; and, as forming the completest triumph over sin and Satan, that our redemption should be altogether like that of Israel, when Moses turned round on Pharaoh, saying, 'Not a hoof shall be left behind.' 'Even so come, Lord Jesus, come quickly!'"**

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*Approximations of Prophecy; or, Speculative Geography of the Holy Land:* founded upon Literal Interpretations of the Prophet Ezekiel, compared with those of the other Prophets, and combined with Political and Religious Views to suit the date of A.D. 1854, June 1. By Major G. Scott Phillips. Nisbet & Co.: 1855.

The views given in this work are original and fresh. They are startling, rather than convincing, and yet seldom do they go beyond apparent statements in the text of the Word. It is full of curious matter, with this drawback, that all is stated too briefly,—so very briefly often, that we felt as we do when perusing a mere synopsis instead of a course of lectures. The backbone of the book is the author's theory of "the Straits of Azal." By this he means the *valley spoken of in Zechariah* xiv. 4, when the Mount of Olives is cleft in the midst, to form "a *very great valley.*" This valley is supposed to be one that will extend to the Mediterranean Sea, to where Ashkelon stood, and up this cleft shall flow the waters of that great sea, and so form a deep *navigable strait.* Jerusalem shall then become a very Constantinople for situation. At the same time, the waters that flow toward the Dead Sea shall be deep also,—and, in short, the valley *of the Arabah* is at length to be opened, and becomes the channel of a mighty stream which empties itself into the Red Sea.

One defect of this theory is obvious—the Word nowhere says that the cleft in the Mount of Olives shall *reach to the Mediterranean Sea.* How, then, does our author overcome this difficulty? Very easily, but very unsatisfactorily. He identifies *Azal*, in the fourteenth of Zechariah, with *Ashkelon!* And on what authority? Why, he finds in a map, belonging to the edition of Rollin's *Ancient History* from which he quotes, "two names near the site of Ascalon, viz., *Afcalon and Azol;*" and then he advances a step, and concludes that "Ascalan, Ashelon, Afcalon, Azol," are all just different names for *Ashkelon*, which became *Azal*, by being first *Azalon.* This seems the process by which he was enabled to reach his conclusion. Now, we grieve to see so goodly a structure raised on such a foundation. For, beyond doubt, in the map

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he had before him "Afcalon" was an error for "Ascalon;" and the other name "close to it," which he gives, viz., *Azol*, was a misprint for *Ashdod*. There is no Azol, or Azal, at all. Whether he be right or no as to his theory, certainly his geography here is altogether unsatisfactory.

Nothing could be more ingenious than some of his comments on subsidiary passages. Thus, on Isaiah xxxiii. 21, "Wherein shall go no galley with oars, neither shall gallant ship pass thereby," he remarks, "The cleft will be too deep—since the whole land will be lifted up, especially the hill of Zion—for any but steamers to pass through." And quoting Micah vii. 12, "He shall come even to thee from Assyria [*possibly by a railway from Belis on the Euphrates to Antioch*], and from the fortified cities [*the continental cities are all fortified*], and from the fortress even to the river [*from Gibraltar to Azal*], and from sea to sea [*from the Mediterranean to the Red Sea and Dead Sea*], and from mountain to mountain."—(P. 23).

His map and his theory are wrong again in placing *Engeddi* at the SOUTH of the Dead Sea. It is completely ascertained to be midway, and, if anything, nearer the north than the south extremity of that sea. But notwithstanding these and other mistakes, he has given us much that is interesting and fitted to excite thought and inquiry. And *Egypt* also comes in for a share of his remarks. "The tongue of the Egyptian Sea dried up," is shewn to be in connexion with the changes in Palestine.

Another specimen. He takes the *reed* in Ezekiel xlviii. 20, as others have done, to be equal to 126·72 inches. This measurement yields a space of *fifty miles* as the length of each side of that square called *the Holy Oblation*. Now, this space (of 50 miles each side, or 200 in circuit) is just the space mentioned in Rev. xiv. 20, "the thousand six hundred furlongs," which becomes the winepress of the wrath of God, —"first, a bloody winepress of God's wrath; then, a holy oblation unto the Lord."

Once more. Some of his views bear upon the present state of things in regard to Russia, and are interesting, though briefly stated. But we close by quoting a few lines which we suppose the writer himself has composed. When growing earnest in his great theme, he sings—

———— "Ethiopia spreads abroad the hand
And worships; and its riches come to swell
The riches of the city of the Lord.
And not alone the passage shall be made
From Ethiopia to the long Red Sea;
But the superfluous waters of the Nile
Shall be redeem'd above each cataract,
And flowing westward, o'er the wastes of sand,
Shall through interior Libya be pour'd.
For they 'shall turn the rivers far away' (Isa. xix. 6).
And Science, guided by the hand of Faith,
In duteous cognisance of prophecy,
Shall make 'the desert blossom as the rose,'
And fill the barren sands with teeming life."

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*The Gospel in Various Aspects: a Book for the Anxious.* By Rev. WILLIAM LANDELS. London: Nisbet & Co. 1856.

FULL of true and savoury statements of divine grace. We cordially agree with his answer, in the first lecture, to the question, "What is the gospel?" Not tidings as to our sin, nor yet as to the necessity of being born again—though these truths are all-important in their place—but the good news about God himself in his relations to us. There is nothing bearing on prophecy in the book; and so we do not enter further into it here; but it is books like these that prepare a man for "the things that are coming upon the earth."

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*The Personal Reign of Christ upon Earth.* In a Treatise, wherein is fully and largely laid open and proved, that Jesus Christ, together with the Saints, shall visibly possess a Monarchical State and Kingdom in this World. Which sheweth—1. That there shall be such a Kingdom. 2. The Manner of it. 3. The Duration of it. 4. The Time when it is to begin. By JOHN ARCHER, sometimes Preacher of All Hallows, Lombard Street. London: 1642.

THIS is another of the many millenarian works which were published in the seventeenth century; and it is another of the many proofs which shew how extensively millenarianism prevailed among the Puritans. Let us take such specimens of it as the following:—

"Thirdly, Which yet further appears, because it is said that Christ must remain in heaven till he comes to restore all things, therefore his next coming is this time; but his next coming is to set up his kingdom, therefore this time of restitution is his kingdom: and surely this monarchy and kingdom of Christ is, that he chiefly means in the Lord's Prayer (so called) thy kingdom come, for in this kingdom is God's name most hallowed, because the Son is most honoured, and then especially is God's will done in earth as in heaven, because (as we shall shew anon) all in that kingdom shall be holy, and so thoroughly sanctified, as that they shall resemble (though not perfectly equal) them in heaven that do God's will,—that is, the angels; for souls of saints departed, he cannot mean, in that their doing of God's will is not expressed in Scripture for our imitation, as the angels is: now this kingdom of Christ is called the Father's also, both in this petition as elsewhere, Rev. xi. 15, and in the close of the prayer, because it is his originally: he first made it by a decree, and then gave it to Christ, Dan. ii. 44, and vii. 9, 10, 13, 14, therefore he is called his King, Ps. ii. 6; and it is confessed in the close of the Lord's Prayer to be his, that is, its beginning and root is from him, and it shall in the end return to him. Thus much for the first thing that Christ shall have in this world, a monarchical state or kingdom." —(Pp. 10, 11.)

"So that this time is fitly called a day of judgment: now these two times and degrees of judgment begin and end Christ's kingdom or monarchy: wherefore all the time of Christ's kingdom may fitly be called a day of judgment, it being a rewarding of his servants and punishing the wicked. And as in a natural day there is the beginning or evening, and progress to its end or morning of it (which is the best time of it), so is there in this day of judgment, or time of Christ's monarchy, an evening or beginning which is less glorious, and a morning which is much more glorious, but leads to its end, as the morning doth to the end of the day. Now, because the evening and

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morning makes one day, and all Christ's time for his monarchy is but as one day (wherefore it is called Christ's day, 1 Cor.), therefore that which is to be done in the morning, or latter part of the day, is joined with the evening, or beginning of the day; because before this time is ended, all such things shall be done."—(Pp. 13, 14.)

"And as there shall be a fulness of holiness, so there shall be a full and present answer to all their prayers, Isa. lxv. 24, in that there is no sin to keep good things from them, or to separate between their God and them. Secondly, whence followeth that there shall be all fulness of temporal blessings, as peace, safety, riches, health, long life, and whatsoever else was enjoyed under any monarchy, or can be had in this world, Rev. xxi. 7, they that shall enjoy this kingdom which is described from verses 1 to 7 are called overcomers, and that which they shall enjoy in it is the inheritance of all things, that is, whatever can be had in this world that may make their lives comfortable, they shall have for them and their children for ever, and that with a peculiar sweetening, for through them they shall have God for their God, and they be his children also, Isa. xxxiii. 16 to 23, where fulness of peace and quietness is promised to the subjects of this kingdom, verse 24, and exemption from all bodily troubles, which also, with abundance of all things, is promised, Isa. xxxv. throughout the chapter, and Isa. lx. throughout; so Isa. lxv. 13 to the end, it is meant of this kingdom; for he saith that verse 17, which is applied to this kingdom only, 2 Pet. iii. 13; Rev. xxi. 4, 5, of making new heavens and earth; and in this kingdom shall be long life, an hundred years shall every one have, and no infant or any other shall die sooner; they shall last long as a tree, verses 20, 23, and there shall be no sickness or grief or trouble to consume their strength, and thus it shall pass from father to son unto many generations, that is, many hundred years, verses 21, 22, 23; but the wicked among them, though they live long, shall be cursed, verse 20; Zech. xiv. 11; Rev. xxi. 4. There shall be no more death, that is, not an exemption from a natural, but there shall be no violent or untimely death, by any grief, sickness, and trouble."—(Pp. 29, 30.)

"I know, the taking this in the revelation of a thousand years literally, hath for a long time, and of old, and to this day, been condemned by worthy men for an heresy; but God left the next ages to the first after the apostles, to fall into divers mistakes, for the bringing error and darkness, out of which antichristianism was to arise for many generations; amongst which, this was one, that they abused this sweet and refreshing prophecy of Christ's kingdom lasting a thousand years, and perverted their opinion of it to a kind of Mohammedan paradise of sensual and sinful pleasures. Wherefore holy men taking up that opinion as they laid it, never examined it to find the gold and separate it from the dross, as it was done also (and is to this day with divers other opinions by Popery abused), and so they found not out a spiritual sense of every Scripture, which contained anything about this kingdom of Christ; and carrying it spiritually, they rejected all literal sense in it: and they were not wholly mistaken, for there is a spiritual sense in most of those Scriptures, besides a literal (as we shewed before). That which is literally applied to this time of Christ's kingdom, Rev. xxi. 4, 5, is also spiritually applied, 2 Cor. v. 17. But their error was, that (though truly they expounded these places spiritually, yet) they rejected all literal sense of them; whereas, besides their spiritual sense, they had a sense literal, respecting this time of Christ's kingdom. And it is clear, that beyond the first age, even an hundred years after Christ, it is recorded by one who lived in the days of the Apostle John, who was the last apostle, it was the joint opinion of all believers, that Christ should have a kingdom on earth, which should (after it was come to perfection) endure a thousand years. And this is the time which I call the evening or first part of Christ's day, and its duration, besides the time of its imperfection, or embrionie, before it be settled.'—(P. 38.)

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## *A* and *Ω*.

The above is the title of a printed letter that has been sent to us, dated "the Year of Redemption, 1855." It is addressed to "all Bishops, Priests, and Ministers of the Greek, Roman, Anglican, *and other divisions*, &c." and is signed by five individuals, who call themselves "the undersigned Angels or Bishops presiding in *Scotland* over Congregations of the one holy Catholic and Apostolic Church." The letter contains many good and true statements, but ends by claiming a special revelation for the writers and the sect to which they belong. Of this they offer us no evidence, and God has nowhere permitted, far less enjoined, us to receive claims to inspiration and a new revelation without proof. That proof we desire to see in the present case. We are quite ready to receive that which is true, from whatever lips or pens it may come. We dare not receive it, however, unless we are able to render a reason for our reception of it. Whenever God has at any time given a new revelation, He has always accompanied it with proof which left no doubt as to its divine origin. This is all we ask in the present case.

The writers of this letter point to the sins of the tongue and pen as special characteristics of our times. Most true, railing accusations and speaking evil of dignities are sadly prevalent. But why, when blaming us for railing, do these writers rail themselves at us, and falsely accuse us before all men? In that section which refers to the Protestant Churches, ministers are accused of "confining their instruction to what the people will suffer them to preach." Speaking for ourselves—and for hundreds of brethren in the ministry, for whose faithful teaching no man needs to speak—we say at once, "This witness is not true." It is a railing accusation, which those, who profess to mourn over the slanderous license of tongue and pen, ought to have been the last to utter.

Then the railing goes on—"The house of God is parcelled out into sects, to which none can have access *but by payment of money*." As the writers of this letter are Scotchmen, they surely might have known that this is not true, in so far as Scotland is concerned. There may be about 3000 churches in Scotland, and in at least 2000 of these the seats are free. Surely those who call themselves angels and bishops, when writing a solemn epistle to us, ought to have made themselves sure that they were writing what was true, even as to simple fact. For if they so err in regard to fact, how shall we believe them in regard to their revelations from on high. There are other railing accusations and wrongful imputations of motives in other clauses; but we leave them untouched.

The following is no false charge, which we bring against one who is the apostle of this sect in this land. The witness is true; for it is out of his own mouth that we condemn him. In the beginning of May last, Mr Drummond thus spoke in Parliament. After complaining of the Government for allowing "the old amusements of the people to die out,"

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(this was said on the question as to Sabbath amusements), he thus concluded:—

"He (Mr Drummond) believed that a military man ought not to be allowed to disobey orders for conscientious scruples. If a soldier did not wish to conform to the rules of his profession, let him leave the service. It was troublesome enough to have to deal with the consciences of civilians, but let the House, *in Heaven's name,* have nothing to do with the consciences of military officers."

The House of Commons is remarkably free from anything like profane swearing; and it is sad enough to see it indulged in by one who professes Christ, and is acknowledged as an *apostle* in "the one holy Catholic and Apostolic Church." Let those five gentlemen who have been so faithful as to write the above letter to us, be equally faithful to their own apostle, and ask him how he reconciles a defence of Sabbath sports, the scornful denial of a conscience to military men, and above all, the practice of profane swearing and taking God's name in vain, with the character of an apostle, a Christian, or a gentleman.*

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*The State of the English Bible.* By the Rev. William Harness, Perpetual Curate of All Saints, Knightsbridge. Reprinted from the *Edinburgh Review* of October 1855. Longman and Co.

The tone of exaggeration and invective manifested in the above publication give sufficient intimation to a calm student or unbiassed reader that the work is that of a one-sided partisan. Whatever may be the defects of our present translation, we see plainly that their removal would only make room for defects of a much more extensive and serious kind. Of this we have full warning in the above work. It is another of the many indications of the divided state of feeling in reference to our present translation, and another added to the many proofs that a revised translation is at the present moment not so much a difficulty or an undesirable disturbance of old associations, as a *simple impossibility.*

But into this question we do not enter. We take, however, this opportunity of bringing before our readers the testimony given by Dr Albert Barnes (in his Preface to the Gospels) in favour of our present translation:—

"It is clear that no ordinary care was taken to furnish to English readers a correct translation of the sacred Scriptures. No translation of the Bible was ever made under more happy auspices; and it would now be impossible to furnish another translation in our language under circumstances so propitious. Whether we contemplate the number, the learning, or the piety of the men employed in it, the cool deliberation with which it was executed, the care taken that it should secure the approbation of the most learned men, in a country that embosomed a vast amount of literature, the harmony with which they

* We do not understand how it is that the writers of the above letter have prefixed the name of Christ to their epistle. What do they mean by giving as its title Alpha and Omega?

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conducted their work, or the comparative perfection of the translation, we see equal cause of gratitude to the great Author of the Bible that we have so pure a translation of his Word.

"The friends of this translation have never claimed for it inspiration or infallibility; yet it is the concurrent testimony of all who are competent to express an opinion, that no translation of the Bible into any language has preserved so faithfully the sense of the original as the English. Phrases there may be, and it is confessed that there are, which modern criticism has shewn not to express all the meaning of the original; but as a whole, it indubitably stands unrivalled. Nor is it probable that any translation can now supply its place, or improve upon its substantial correctness. The fact that it has for two hundred years poured light into the minds of millions, and guided the steps of generation after generation in the way to heaven, has given to it somewhat of the venerableness which appropriately belongs to a book of God. Successive ages may correct some of its few unimportant errors; may throw light on some of its obscure passages; but to the consummation of all things it must stand wherever the English language is spoken, as the purest specimen of its power to give utterance to the meaning of ancient tongues, and of the simple and pure majesty of the language which we speak.

"These remarks are made because it is easy for men who dislike the plain doctrines of the Bible, and for those ignorant of the true history of its translation, to throw out insinuations of its unfaithfulness. From various quarters, from men opposed to the clear doctrines of the Scriptures, we often heard demands for a new translation. We by no means assert the entire infallibility, much less the inspiration, of the English translation of the Bible. Yet of its general faithfulness to the original there can be no doubt. It would be easy to multiply testimonies of the highest authority to this fact. But the general testimony of the world; the profound regard paid to it by men of the purest character and most extensive learning; the fact that it has warmed the hearts of the pious, ministered to the comforts of the wretched and dying, and guided the steps of millions to glory for more than two hundred years, and now commands the high regard of Christians of so many different denominations, evinces that it is, to no ordinary extent, faithful to the original, and has a claim on the continued regard of coming generations.

"It is perfectly clear, also, that it would be impossible *now* to translate the Scriptures into the English language under so favourable circumstances as attended the translation in the time of James I. No single set of men could so command the confidence of the Christian world; no convention who claim the Christain name could be formed competent to the task, or, if formed, could prosecute the work in harmony; no single denomination could make a translation that would secure the undisputed respect of others. The probability is, therefore, that while the English language is spoken, and as far as it is used, the English Bible will continue to form their faith, and direct their lives; and that the words which now pour light into *our* minds, will continue to illuminate the understandings and mould the feelings of unnumbered millions in their path to immortal life."

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*A Letter to a Millenarian.* London: F. Pitman, Paternoster Row. 1855.

THE writer of this letter nibbles at one or two points in what he thinks is the creed of all millenarians, but never enters, nor attempts to enter, into the question, Is there, or is there not, evidence in both Old and New Testament to prove that there is no millennium until after

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Christ has come? The kind of interpretations that satisfy him may be understood by this, that he thinks Desprez's "Apocalypse Fulfilled" has found the key to the book of Revelation. Nor does he see the difference between Jersualem being visited by all nations in the days when Christ reigns, and all nations being in Jerusalem at one and the same time!

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*The Question Answered, Will the Millennial Reign of Christ be Spiritual alone, or both Spiritual and Personal?* By A. A. Rees, Minister of the Gospel, Sunderland. 1856.

An excellent statement, and a good, though brief, discussion of the truth on the points proposed in the title, with much that is important interspersed.

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*The Believer's Position and Prospects; or, Thoughts on Union to Christ.* By the Rev. John Cox, Author of "Our Great High Priest," &c. London: Ward & Co.

A reader of this little treatise will find himself brought near the person, as well as the work, of his Lord. The subject is handled plainly, but most scripturally, and with much unction. It exhibits what is common to all saints—their state and privileges as one with Christ. We think the author right in speaking of the fulfilment of Christ's prayer in John xvii. 20–23, as reserved for the day when the Church is raised up in resurrection-glory. It is then that the long-divided, much-distracted Church shall be "all one." He is probably right, also, in the hint he gives at p. 49 on John xvii. 24. "To *behold* the glory of Christ," seems something less than *sharing* it, as will be the case with all saints at the coming of the Lord.

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*God Revealed in the Process of Creation, and by the Manifestation of the Lord Jesus.* By James B. Walker, Author of "The Philosophy of the Plan of Salvation." Second Edition. 1856.

The First Part of this book is the best, being an argument, resting on geological principles, to shew that the *God of Creation* and the *God of the Bible* may be identified. That part carries us on to a time when "the final end of the present constitution of things is gained, and the catastrophe, which is to change the present into a higher *material* and *spiritual* economy, will surely ensue. We, therefore, according to this promise, look for new heavens and a new earth, wherein dwelleth righteousness."—(P. 101). At the same time, the author is not sure that the new earth is to be on this present globe. It is to be material; but he thinks it may be elsewhere than here. He is in the habit, however, of giving rather loose meanings to texts; *e.g.*, p. 121. "Dying, thou shalt die," he interprets of man *living a dying life*—though the Hebrew usage decides that it must mean that man should certainly die. And he understands our Lord's words, "Inasmuch as ye did it unto one of the least of these *my brethren*" (p. 172), to mean that Christ recog-

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nised *all humanity* as related to him, though the words most undoubtedly speak only of *believers.*

The *Second Part* of the book we do not look upon as satisfactory. It is very able in its way; but is more defective than "The Philosophy of the Plan of Salvation," in regard to the essence of redemption work. The moral influence of Christ's "*life-history,*" "*love-death,*" "*love-sacrifice*" —his "*personified love and obedience*"—his "*love-death revealing, through flesh, the active benevolence of the divine heart,*"—these, and similar expressions, convey the writer's views of the essential features of our Lord's redeeming work. We in vain expect to find him shewing us the proper *atoning-sacrifice*—the satisfaction to offended justice—the awful manifestation of God's abhorrence of sin, while saving the sinner. There is a painful omission of this point—a reticence too much resembling the writings of the Maurice school. At page 167, we have the titles of two sections given thus—"Faith in Christ's sacrifice produces love;" but the only sacrifice noticed, is "Christ's self-denial for human good" —and then he passes on to the next section, "Faith in his life produces benevolent actions for human good." We expect in the future kingdom to realise the transfiguration scene of Moses and Elias— "Talking of his decease which he accomplished at Jerusalem." But Mr Walker seems satisfied with less—"Reflection upon his life of merciful labour; his self-sacrifice, made in love; his lordship in providence, as he rules and fashions the moral progress of the universe—these will furnish, in the immortal state, perpetual aliment for the affections, and perpetual exercise for the intelligence."—(P. 106.) How strange to omit, "Thou wast *slain*, and hast redeemed us to God by *thy blood!*"

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*Memoir of the late A. N. Groves.* Compiled by his Widow. London: Nisbet & Co. 1856.

THIS memoir is one likely to profit the Church of God. It is the life of one who, from the time that he knew the Lord, gave himself wholly to his service, in body and soul, as one bought with a price. Ministers and missionaries will find it a stirring and solemnising book. The thoughts that come out in it are those of a highly spiritual man; and no less of one, who, on all points, thought for himself, in accordance with the Word of God.

We throw together the following extracts, not so much as illustrations of the book or the man, as of views on some points of interest in the present day. These are chiefly prophetical:—

"Oh, how happy shall we be to await the Lord's coming on the banks of these rivers, which have been the scene of all the sacred history of the old Church of God, and are destined still, I believe, to be the scene of doings of yet deeper interest at the coming of the Lord; and whilst I should not hesitate to go to the furthest corner of the habitable earth, were my dear Lord to send me, yet I feel much pleasure in having my post appointed here, though, perhaps, the most unsettled and insecure country beneath the sun. Without, are lawless robbers; within, unprincipled extortioners; but it is in the midst of these that the almighty arm of our Father delights to display

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his preserving mercy; and while the flesh would shrink, the spirit desires to wing its way to the very foremost ranks of danger in the battles of the Lord. Oh that we may more and more press on this sluggish, timid, earthly constitution, that is always awanting its native ease among the delights of an earthly happiness! Oh may my very loving, zealous brethren stir up my timid, languid spirit to the mild yet life-renouncing love of my dear Lord, which, whilst it was silent, was so strong—yea, stronger than death!"

"O my soul, learn the lesson of patient submission to His holy will! I have cast myself upon Him, and He will guide me. Dear Mary to-day has been quite insensible. It has, indeed, been a very painful day, but it is the condition of this world. Dear spirit! she has been so set on her Lord's coming of late, that it seemed quite to absorb her thought and heart. And now she will quickly join the holy assembly, who are waiting to come with him. Surely such times as these, when the Lord is taking a ripe shock of corn from your field, are seasons to rejoice, that your prayer for the speedy accomplishment of the number of God's elect has been heard; and yet how hard it is for nature not to feel deep sorrow that a message has come for one of yours!"

"*Christmas-Day.*—May the remembrance of the coming of the Lord of life to tabernacle in this land of darkness and death, be sweet and comforting to us all, and lead our hearts more earnestly to look out for *his* glorious appearing!"

"*December 27th.*—Do you not think the circumstances that surround the second verse of Rev. xx., and those that surround the second verse of Isa. xxvii., point out strikingly their common object and time? When shall we enter the pearly gates, and walk the golden streets? May it not be better to join the first verse of the twenty-first chapter to the last of the twentieth, and then consider the description of the new Jerusalem that follows as a detached prophecy? for we can hardly conceive that, after the final judgment spoken of in chapter twentieth, there will be any state into which the nations bring their glory. This clearly seems to refer, does it not, to the millennial kingdom? yet I confess the new heaven and the new earth are so introduced, that they seem to refer rather to the millennial than the final state, about which, indeed, very, very little is said."

"I have had a happy day, and one in which the Lord has, I believe, helped me to set forth the glories of the first resurrection. I think I have found to-day some light on Phil. iii. 10-15. I think that the glory of the resurrection from among the dead, is the prize of the high calling of God in Christ Jesus; about which, though there might be some who were otherwise minded, he knew God would reveal even this unto them. This seems very much to comfort me concerning those who do not yet rejoice in the glory that awaits them: the Lord, before that day, will arouse them from that slumber."

"Did you ever read with attention Jonathan Edwards 'On the Religious Affections'? I think it, with all books of his class, most truly calculated to deceive and distress the heart. Surely it is better to dwell continually on Christ; and if anybody, by contemplating Jesus in all his beauty and perfection of character, does not know whether he loves him or not, no examination of his affections will shew him. Surely the love of Jesus is as simple an affection as the love of an earthly object, and is manifested in the same way, by seeking to please him in the fulfilment of his will. It has always appeared to me, that laboured dissertations on those matters tend rather to perplex the mind than clear up its difficulties; sinking and harassing the sincere, but weak in faith, and leaving the self-confident in error. The books that are most congenial to my mind, are those that lead the soul to the word of Jesus, as the foundation of all stable peace, and the revealed will of Jesus, in all its illimitable purity and love, as the rule of life."

"They have need to watch, lest the theory of the rule of the Spirit turn

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into a state of things that dishonours the Spirit. I feel we want a more practical, searching ministry, leaving in a subordinate place dispensational teaching, and the antecedent and succeeding circumstances of our Lord's return, especially if mixed with theories, that, as they are taught, may be true or false. What we want is spirituality of mind, subduedness of spirit, an ability to look on other's things rather than our own; and power to manifest our spiritual strength by our ability to bear with weakness in others, rather than by our skill in finding out faults and failings, alike in persons as in systems."

"The other day, three of the most interesting Brahmins, who sometimes come to my service of an evening, having read in a tract the prospect the writer thought there was of eventually overturning all the existing system of evil, and of setting up the millennial one of glory and blessing, went to Mr Lowell, the first judge here, and asked if he thought it scriptural; for the Bible seemed clearly to say that, at the Lord's second advent, things would be of the same character as in the days of Noah, &c. The judge, though not very conversant about these matters, answered them by saying, he thought the tract was wrong. This he told me himself, and I merely mentioned it as shewing that, whatever measure of present effect there may be, there is certainly, in their intelligence of that truth, a preparation for some great change going on."

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*The Visitor's Book of Texts; or the Word brought nigh to the Sick and Sorrowful.* By the Rev. A. A. Bonar. London: Nisbet and Co. 1856.

Visitors of the "sick and sorrowful" will find in this book a most useful and needful help in their labour of love. We recommend it to ministers as well as to all others who are brought into contact with the class for whom it is written.

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*The Book and its Missions, &c.* London: Bagster & Sons. 1856.

The object of the above work is to give information as to the progress of the Bible throughout the earth. Judging from this specimen Number, we should say the work promises to be a good one, and one which will not fail to interest all who prize "the Book." We like to see such works in these days, when men are underprising the holy volume, and, by denying its *verbal* inspiration, bringing it down to the level of man's works.

The work is dedicated to the British and Foreign Bible Society. Appropriate enough; yet we cannot forget that it is this society that still refuses to open and close its meetings with prayer. They will not seek the Lord's blessing on the Lord's book and its mission, lest the Lord's enemies should be offended!

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*Five Years in Damascus, &c.* By Rev. J. L. Porter. 2 Vols. London: Murray. 1856.

These are two able and interesting volumes. They do not, however, lie in our way, save as they illustrate Scripture, and shew how *literally*

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God has fulfilled his prophetic Word. At a time when that Word is daringly denied on the one hand, or profanely spiritualised on the other, by systems of figurative interpretation which undermine the plenary inspiration of the whole Word, it is well to call our readers' attention to such statements as the following:—

"I had sometimes turned to my atlas, where I found the whole of Bashan delineated, and not larger than an ordinary English county. I was surprised; and though my faith in the Divine Record was not shaken, yet I thought some strange statistical mystery hung over the passage. That one city, nurtured by the commerce of a mighty empire, might grow till her people could be numbered by millions, I could well believe—that two or even three might spring up in favoured spots, clustered together, I could also believe. But that sixty walled cities, besides unwalled towns a great many, should be found at such a remote age, far from the sea, with no rivers and little commerce, appeared quite inexplicable. Inexplicable and mysterious though it appeared, it was strictly true. On the spot, with my own eyes, I had now verified it. Lists of more than a hundred ruined cities and villages in these mountains alone I had tested and found correct, though not complete. More than thirty of these I had myself either visited or observed, so as to fix their positions on the map. Of the high antiquity of these ruins scarcely a doubt can be entertained, and the extent of the more important among them has already been estimated. Here, then, we have a venerable record, more than three thousand years old, containing incidental statements and statistics which few would be inclined to receive on trust, and not a few to cast aside as glaring absurdities, and yet which close examination shews to be minutely accurate."

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*Sketch of the Last Days as seen in Prophecy.* By the Rev. WYNDHAM M. MADDEN, B.A. London: 1856.

WITH much in this book we cannot agree. We are far from sympathising with the unqualified condemnation of futurism which we sometimes meet with; but we must profess our suspicion of the extreme futurism of some interpreters of prophecy. Our chief complaint against them is, that they do not *prove* their statements—they "suppose," or they "judge," or they "imagine," or they "conjecture," or they "think"; but they do not enter into the scriptural proof of what they affirm. Some of them, for example, hold that Antichrist is to arise out of the tribe of *Dan*, but they do not *prove* their opinion. Others hold that Elijah is to be one of the two witnesses—that he is to come down from heaven, and be slain—that his body is to lie in the streets of Jerusalem for three days and a-half, that all nations may come and look at it; but they give no proof of this. Others hold that the temple in which Antichrist is to sit is a temple in Jerusalem, built by the unconverted Jews; but they give no proof of this; nor do they explain the serious difficulty, how a building erected by men who are the enemies of God, and the deniers of Christ and the blasphemers of the Holy Spirit, can be called a temple of God. In reading the works of our futurist brethren, we feel deeply the hastiness with which they throw out their prophetical speculations, and we long to see some attempt to maintain their ground by positive *Scripture evidence.* We shall most gladly listen to their

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*proof-texts.* Our desire is to know the truth, and to ascertain the mind of God.

Whilst, then, we coincide with many things in Mr Madden's little work, we dissent from others. In the above remarks we do not refer specially to him. He does not, for instance, hold that Antichrist is to be a *Danite;* so that while the above remarks apply to some things in his work, they apply rather to futurist books in general than to his in particular.

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*A Lecture on the History of the Jews from the Babylonish Captivity to the Birth of our Lord, delivered before the Plymouth Young Men's Christian Association, January* 23, 1855. By S. TREGELLES, LL.D. London: 1855.

THIS is a small work of sixty pages, but most interesting, and, like all that Dr Tregelles writes, either on history or criticism, singularly correct and lucid. We throw together one or two useful extracts. First as to the Captivity :—

"The predicted seventy years were at length drawing to a close. How, then, was the promise fulfilled? The promise was given *absolutely;* but the law of God, from which not one jot or tittle can pass, had said that *confession* was the indispensable pre-requisite to restoration; so, too, the prophecy of Jeremiah which contained the promise. Thus, then, was the accomplishment brought about:—*Daniel* was led of God's Spirit to see, from the words of Jeremiah, that the time of the accomplishment of the seventy years was close at hand; and he was also led to *confess for* his people, to be humbled *for* them, and to take that place as *part* of the nation, to which the nation as such was called. Thus ought it ever to be in the midst of national chastenings. Those who know the grace of Christ for themselves, and who can therefore hear the rod and Him who hath appointed it—whether that rod be war, famine, pestilence, or captivity—are called on, yea they are responsible, for prayer, confession, and humiliation, on behalf of their *country,* their *rulers* (the powers that be that are ordained of God), and their *nation* at large."—(P. 11.)

Our next extract relates to the Septuagint :—

"One of the most important occurrences of this century of comparative tranquillity to the Jews, was the execution of the Greek version of the Old Testament, commonly called the Septuagint, from the story that it was the work of seventy translators. It seems to have been begun under Ptolemy Philadelphus, whose reign commenced B.C. 284; and it was probably completed gradually before many years had passed.

"As a translation, it is by no means perfect; but it served to inform the Jews, who in Egypt were adopting the Greek tongue, what the contents are of those holy oracles which God had confided to their fathers. This translation also gave Gentiles the opportunity of knowing something of God's revealed will—his law—his prophecies—and the record of his dealings. And extensively useful did this version prove; for with the spread of the Greek language over so much of the civilised earth, the body of Jews became very great to whom Greek was almost a vernacular tongue. And when the New Testament was inspired by the Holy Ghost in the Greek tongue, for the general instruction of mankind, the citations from the Old Testament are commonly taken from this version, when it is sufficiently near the original to suit the

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matter in hand. Such honour has God been pleased to put upon an honestly made version, in spite of its imperfections! The citations might have been all taken exactly from the original Hebrew, and rendered into Greek independently of the LXX.; and in some cases in which this translation is wide of the mark, *this has* been done."—(Pp. 20, 21.)

Then, as to our present position and duty:—

"How can we be guarded in this day against the antagonistic dangers of ritualism and rationalism? By fully holding fast the revealed Word of God in its precepts, warnings, and hopes, as the standard of immutable truth—by maintaining the gospel of Christ in all its fulness, as teaching us the ground and security of the way of salvation, which God has provided, through faith in the blood of that crucified Saviour, even Him who is now exalted in glory, and who will come as the resurrection and the life of all who, by the quickening power of the Holy Ghost, have believed in him.

"We are not to forget the past mercies of God in his deliverance from Romish blindness; and just as in Jerusalem, there were some who were waiting for the consolation of Israel, in opposition to false profession and cold scepticism; so may we in our day seek, by God's grace and blessing, so to rest on his revealed truth as to take the place then held by Simeon and by Anna."—(P. 56.)

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*Puseyism: its true Character in connexion with Christ's Work, and its Practical Denial of the Need and Value of that Work; with Remarks on Archdeacon Wilberforce's recently published Books.* By J. N. Darby. London: 1855.

A good deal of this work we do not profess to understand. Like Mr Darby's other works, it deals much in the sarcastic and the incomprehensible. We refer to it merely to quote a note respecting Origen, the great founder of anti-millenarianism, and to whom our anti-millennium friends have never been sufficiently grateful. True, he overturned more truths than Chiliasm. He assailed the Trinity, future punishments, &c., as well. But our friends do not seem to care much what a man may hold, or what he may assail—provided only he will denounce millenarianism! The tractarian Archdeacon had cited Origen, and Mr Darby gives us the following note, which is too true:—

"The Archdeacon, audaciously enough, has quoted Origen for the eternal generation. Horsley has shewn his want of veracity in argument; but Origen's absolute heterodoxy on these points cannot be questioned, whatever his heart and intentions may have been. I do not mean that Origen does not hold eternal generation; he does, but he holds the Son to be wholly inferior to the Father. The Father being as much superior to the Son and Spirit, or more, than the Son and Spirit are to others. His language is as bad as possible on these subjects. Indeed, one of the honestest—a rare quality in those days—his was one of the wildest of imaginations—pre-existence of souls who are placed here according to their conduct there; recovery here; and all purged by fire; perhaps their fall again; and every other wild notion imaginable. It was rather nearer Mormonism than anything else, mixed with universalism. But he was 'a Father:' only, though he suffered for Christ, rather too independent in his wildness to be made a saint of."—(P. 63.)

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*The Time of the Millennium Scripturally Decided.* London.

THIS is Number 1 of a series of Prophetic Tracts. We have only seen this one, and do not undertake to vouch for the rest, especially as there are some things here which we do not assent to. But the following extract may be useful:—

A recapitulation will bring our views to a focus.

1st. Antichrist is to remain until the end (Dan. vii. 26), even unto the second advent of Christ (2 Thes. ii. 8). During the reign of this enemy, the church of Christ is fed in the wilderness (Rev. xii. 6). And God's witnesses are in sackcloth (Rev. xi. 3). At the close of the reign of the beast, John saw the brute (Rev. xvii. 1-3) carry the same symbols of power, and share the same extent of dominion as at its rise (Rev. xiii. 1, 2). The feet and toes of the Metallic man are destroyed, when all the eastern kingdoms shall pass away *together* like chaff (Dan. ii. 35). *Then* the stone, and not before, becomes a great mountain.

2d. The tares and the wheat are to remain associated until the end of the world, when Jesus, at his advent, will separate them. Many promises (as Isa. ii. 2, Joel ii. 28, &c.) were in principle accomplished on the day of pentecost; but fully they cannot be, until the wicked be removed. (See Isa. liii. 1, Joel iii. 18, Zec. xiv. 2, Rev. xxi. 27).

3d. The awful periods of Noah and Lot are given us as the models of the state of society when Jesus returns. The Holy Spirit was withdrawn, and the church was buried in the world. God repented he had made man.

4th. The war element is united with the closing days of the gospel (Dan. ii. 40, Joel iii. 9, Rev. xvi. 16). Great trouble is to precede the return of Jesus (Matt. xxiv. 29, 30), which has no equal (Dan. xii. 1, 2) in its distressing effects (Luke xxi. 26) and perilous influence on the church (2 Tim. iii.); so that few will be found to wrestle in prayer, or expect the Redeemer's return (Luke xviii. 8).

Through this trying scene, the saints have a gracious provision, and shall have support (Joel iii. 17); a refuge during the shaking of the world (2 Tim. ii. 19, Isa. ii. 19–21, xxvi. 20, xxx. 25, xxxii. 19, xxxiii. 16, Zep. ii. 3, 2 Peter ii. 9, Prov. xii. 13, Psalm xxxiv. 19).

5th. A form of religion will generally prevail in the last time. As prayer will be slighted, so *the righteousness* of Jesus will be neglected. The return of Christ questioned (Luke xii. 45); doubted (2 Peter iii. 3, 4); denied (2 Peter ii. 1-3); and the subject of jest (Jude 18).

6th. The church will be in a slumber or deep sleep when the Bridegroom comes.

7th. The church is threatened with a *concision* (cutting off) for unbelief (Rom. xi. 21), as a disgusting object to Jesus (Rev. iii. 16; see also 2 Peter ii. 4-6, Jude 6-9).

8th. The characters Jesus compares himself to at his second coming advent, as a *thief*, a *snare*, as *lightning*, are unsuitable to a previous spiritual reign.

9th. Angels attend the gospel age (Heb. i. 14, Luke i. 10, xv. 19, Acts x. 7, xii. 11, Rev. i. 1); as under the law (Acts vii. 53), but not *the world to come* (Heb ii. 5). Jesus alone is Lord of *this sabbatism* (Mark ii. 28, Heb. iv. 3). The millenary will be under the sole sovereignty, superintendence, and reign of Jesus (1 Cor. xv. 27, Isa. xxiv. 23); after which period, all created elements will be resolved into their eternal and primeval condition (1 Cor. xv. 24).

10th. History, as we have seen, proves that the successors of the apostles, with their disciples, held tenaciously the same views. The *Council of Nice* embodied the same doctrine in a Homily.

Teachers, in the metaphorical class, must see the justness of these scriptural



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remarks and inferences. If they have misunderstood the meaning of *the word* in a point of so much importance as the Lord's return, may they not have misconstrued other portions of the scriptures of equal moment in men's salvation? the last days will abound with men in error!

The wise man said, "*all is vanity*;" and again, "*the creature*" from sin "*is subject to it*," and will be in this sinful state. But all are under hope, for the Lord has not created the earth in vain, but to be inhabited (Isa. xlv. 18) by holy creatures. The reign of Jesus and his saints, in the restitution, will be *the wilderness made into the garden of the Lord* (Isa. li. 3). The work and end will be worthy of Jesus.

The doctrine urges us, from the shortness of time, to use all spiritual means to awaken saints and sinners to coming and closing events. Ministers should give themselves to the word and prayer, that in their labours Jesus may be *more fully* set forth in *his righteousness* and *perfect salvation—more intensely* placed before the brethren. The *Divine Spirit*, that has been slighted, should be sought, and his influence implored on all scriptural means. *Self-denial* must be practised; the world and half compliances abandoned. Days of solemn prayer and soul-humbling chosen. If we believe the words of Jesus and his servants, we shall give the churches no rest, but rouse them from their dormancy.—(Pp. 14, 15).

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*The Jerusalem Miscellany.* Edited by the Rev. A. M'Caul, D.D. London: Wertheim & Mackintosh.

We refer to this interesting little work, first of all, in order to recommend it to our readers; and, secondly, to extract the following paragraph as to the latter rain:—

"The rains in this country are even now divided into former and latter; and we regard it as the mark of God's returning blessing upon this holy land, that the latter rain is becoming more abundant than it formerly was. The former rain begins about November, and was doubtless called so, because it is before the sowing season, and generally occurs earliest in the year, as reckoned by the Calendar settled by Moses. You will remember that he ordained the month Abib, the Passover-month, to be the first of the months. This occurs at about the beginning of our April generally, as you may know by our Easter. At this time is the beginning of barley harvest (see Ruth i.) Barley is the first crop gathered, and is ripe very soon after Passover. In the plains where it is warm, a little wheat is always ripe at Passover; and so we find the Israelites were ordered to offer ripe corn at the Passover, a sheaf of first-fruits. Seven weeks later, at Pentecost, comes the wheat harvest, and the peasantry have not long finished treading out the barley and wheat now *in August*, when the 'summer fruits,' figs, &c., are just come in. Two months later, viz., in October, we shall have the vintage. Grapes have been fit for eating three weeks ago, and even longer, but it is not yet the general vintage. When that is over, viz., in November, after the Feast of Tabernacles, we shall look for the former rain, which consists of heavy showers during five or six days together until December. Then all the ploughs go to work. There is a sort of little summer or spring."—(Pp. 48).

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*A Profitable Commentary upon the Revelation of St John.* By Patrick Forbes, of Corse, Bishop of Aberdeen. 1613.

There is not very much of valuable comment in this small quarto. It is quite antimillenarian; at least in the sense of maintaining that

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the binding of Satan for the thousand years is passed long ago. It is well written, and contains good remarks. We notice one thing specially. He shews that the *Zωα* cannot be angels. "In all this song, and tenor of it, are diverse infallible arguments that these four beasts be no angels, but saints redeemed," (p. 18). He holds also the literal restoration of Israel, which was not common in his day, though Samuel Rutherford and one or two others held it.—(See pp. 227, 228).

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*The New World Discovered in the Prospect-Glass of Holy Scripture: being a Brief Essay to the Opening Scripture Prophecies concerning the Latter Days. Also, Proving the Personal Reign of Christ with His Saints on Earth a Thousand Years.* By R. P.; and recommended by BENJAMIN KEACH. 1705.

OF this work we know merely the above title, not having been able to lay hands on it. Should any of our readers possess it, we should be glad to receive extracts from it. And we may add here, that we should much like that any of our readers who may have rare old books on prophetic subjects, would forward to us the titles, along with some extracts as specimens; or if they will trust us with the works themselves for a short time, all care shall be taken of them, and they safely returned.

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## Extracts.

### *Verbal Precision of the Apocalypse.*

"The more I read this wonderful book, the more I am convinced that the precision of the phraseology is little short of mathematical accuracy. The language seems highly adorned; but the ornaments are not redundancies; they are not of that sort that the proposition would remain the same, if the epithets were expunged. And in passages which may seem similar, there never is the smallest variation of style, but it points to something of diversity either in the subject or the predicate."—*Horsley.*

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### *Literal Interpretation.*

"I cannot be persuaded to forsake the proper and usual import of Scripture language, where neither the insinuation of the text itself, nor manifest tokens of allegory, nor the necessity and the nature of the things spoken of (which will bear no other sense), do warrant it. For to do so were to lose all footing of divine testimony, and instead of Scripture, to believe mine own imagination."—*Mede Works*, p. 770.

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*Perilous Times—Our Own Days.*

"Only open your ears, and you will hear from the camp of the world the infernal war-cry—'Away with Jesus and the doctrine of his cross!' Phenomena, such as those which meet us in the present day, were never before seen in the world in such antichristian atrocity and massiveness. The traitor Judas is again visible on the stage, full of deadly hatred to God, in a thousand colossal antitypes; and if there is one doctrine of the Holy Scriptures which finds in the present day its tangible confirmation, it is that of the existence of a ruler of darkness, and of a kingdom of infernal powers. It is now that the prophetic expression in the Revelation is fulfilled, 'The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.' The penticost of hell is being accomplished, and it pours out its spirit over mankind like a shower of fire and brimstone and its shield-bearers and apostles shoot up from the earth, like the fungus, in a night."—*Krummacher's Suffering Saviour*, chap. viii.

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*The Church in its Perfection in the Kingdom.*

"'*And the nations of them that are saved shall walk in the light of it,' &c.* (Rev. xxi. 24-27).—These words seem to declare the full accomplishment of this promise ['Kings and queens shall be nursing fathers and mothers'], and of all the Old Testament promises of this kind. For they contain a description of the Church in its perfection *at the restitution of all things;* and a further declaration of the same thing that is declared Rev. xi. 15, where it is said, 'The kingdoms of this world are become the kingdoms of his Lord, and of his Christ; and he shall reign for ever and ever.' This is a part of the short sum which that context gives of the issue of the voice of the Seventh Angel; of which voice it was said, ch. x. 7: 'In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.' Now, the voice of the seventh angel issues in the kingdoms of this world now becoming *the kingdom of our Lord* and of his Christ, where he is to reign for ever and ever, *the coming of God's wrath, the raising of the dead, the rewarding of the prophets, saints, and them that fear the Lord,* both small and great, and the *destruction of them that destroy the earth.*"—*Glass's Testimony of the King of Martyrs.* 1727.

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*God our Refuge in Evil Days.*

"Amidst all disorders, God is ordering all wisely and justly, and, to them that love him, graciously; therefore we ought not to be dismayed. Let us calm our thoughts with this, remember who it is that rules all, and disposes of peace and war, and all affairs, and we cannot wish them in better hands. I am persuaded, that in all the commotions of the world, when a believer thinks on this, it cannot but calm and compose his spirit exceedingly—'My Father rules all.' Let this so quiet our

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fears, as that withal it quicken our prayers, and stir us up to the work of this day—repentant, humble seeking unto God; seeing all is in his hands—our peace, our liberties, and our enemies that threaten to bereave us of both. Oh that the effect of all our troubles and dangers were to drive us more to God—to make us throng more about the throne of grace, to draw forth our King for our help! Oh our impenitence and unreformedness, that turns him to be our enemy, and that only! Men are nothing. And now in so great straits, yet so little calling on him! Oh my brethren, what are we doing? Oh pray, pray! It is our God that commands all, and, we may say it upon his own warrant, it is prayer that commands him."—*Leighton.*

*Macaulay and Romanism.*

"We frequently see inquisitive and restless spirits take refuge from their own scepticism in the bosom of a Church which pretends to infallibility, and, after questioning the existence of a Deity, bring themselves *to worship a wafer.*"—*History of England.*

# Correspondence.

*To the Editor of the Quarterly Journal of Prophecy.*

Dear Sir,—Can any of your readers give the authority for the following statement which has appeared recently in several newspapers?—

"The Mount of Olives, near Jerusalem, has been purchased by a Madame Polack, the widow of a wealthy banker of the Hebrew persuasion, at Konigsberg, in Prussia. This lady intends to beautify the place, and to improve the whole neighbourhood, at her sole expense. The first thing she has done was to plant the whole area with a grove of olive trees, and thus restore it to the original state to which it owes its name. The olive tree thrives well in that locality, and though it takes many years before arriving at a state of maturity, and sixteen years before bearing any fruit at all, it requires but little or no tending, and lasts for several hundred years."—Yours, &c.,

A Traveller.

We continue our extracts from the letters of a friend:—

Lam. i. 12—"Behold, and see if there be any sorrow like unto my sorrow, which is done unto me."—When last in Newcastle, I saw a man beating a child. Just let me figure myself (said I) transmigrated into that man, and conceive of the hell which it would be to me to retain all the tenderness which I now possess, whilst doing such acts of unkindness! Suppose now, in such a case, that by an act of volition I could cause all such tenderness to vanish away, with all the blessed reminiscences of my former self, and could thus be freed from the tormenting consciousness of inhabiting a loathsome carcase, by being the animating spirit of a brutal man! Would I purchase such quietude by the loss of sympathies so costly? Ah, no. I should prefer the condition of Jonah entombed in the bowels of a sea-monster, as exhibited in his prayer—of Paul, as seen in his agonising struggles to escape from his sinful body (Rom. vii. 15-25)—to the lethargy of a soul drunk

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with sin, and satisfied with such a dwelling. And thus was I idly ruminating, when, like a flash from heaven, the appalling truth burst upon me, that such is the Spirit's condition, the Spirit's sorrow in this Augean stable, this body of Christ, this Christendom, this belly of hell wherein he has been dwelling—imprisoned shall I call it—since the day of Pentecost! Truly this expounds in characters of flame such words of wailing as Isa. i. 24—"Ah, I will ease me of mine adversaries;" Amos ii. 13—"I am pressed under you, as a cart is pressed that is full of sheaves." Does this give you a glimpse into what is meant by "the day of the patience of Jesus Christ?"

Such a thought is overwhelming. I do not pursue it further. As Bacon says, "the contemplation of such things is apt to make us giddy."

May it make us sober, and watch unto prayer. The day of Armageddon will be the exponent of the day of Pentecost,—the issues of life and death belonging to the Lord. Christianity, the crowning tragedy of this globe, with Christendom as its theatre, the universe its spectator—opening with the blood of the Lamb of God on Calvary, ending with the blood of all nations in the wine-press of Armageddon.

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Ecclesiastics x. 8—"Whoso breaketh an hedge, a serpent shall bite him." Never was there a period in the Church's history when this awful warning was more needed to be sounded daily in our ears! Goëthe warns us, somewhere, to keep within "the fortification-lines of our existence, holding communication with none but the angels that float around, spite of the demons who seek to lure us out of it." He here alludes to the belief in the ancient Church, that every man has his prescribed circles of action, within which his guardian angels have power over the devil; but out of which, the ill angels have the mastery. "How many do we see," he adds, "spoiling, or imperfectly carrying out the work of life, because unable to distinguish that which suits them from that which does not: fallaciously thinking to be useful to others, by becoming unfaithful to their own proper being!" Eve was wandering from her own proper bounds when the serpent bit her. Jonah was found out of his bounds; and, though "hid in the bottom of the sea," there did the Lord command the serpent, "and it bit him," (Amos ix. 3).* O children of the kingdom! if ever there was a danger of "wandering from your nest," it is now! Beware of going to glean in any other field, than that of thy bounteous Master; and even should he hedge up thy way with thorns, venture not to break through. Paul evidently had not patience to remain hedged up, but would be off before God sent him; and the serpent which God sent (Acts xxviii. 3) was a gentle rebuke, shewing the fulfilment of the judgment in a mitigated form, as judgments often come when we repent beforehand, (see 1 Kings xxi. 9–29, and xxii. 22–38)—as an alarum-clock will give a feeble tinkle at the moment when it would have run down, had the weight been affixed.

But if this be true of the case of an individual, how much more with the Church at large! We are in the midst of hedge-breaking. All land-marks are being removed; all bonds violently dissolved; nearly every man is restlessly doing the enemy's work of rooting up those hedges which God planted to protect his Church. And what is God's judgment? Read it in Jeremiah: —Because they had burst there the Lord's bonds, therefore, "every one that goeth out thence shall be torn in pieces," (Jer. v. 6); "because they refused to walk in the good way, in the old paths," (Jer. vi. 16); "because they loved to wander," (Jer. xiv. 10), "like a wild ass used to the wilderness," (Jer. ii. 24); "therefore the Lord sent serpents among them," (Jer.

* One of the early Fathers tells of a Christian lady having become devil-possessed while attending one of the theatres. On being exorcised, the evil spirit was asked, "How dared you enter into a member of Christ's body?" The answer, "How dared a member of Christ's body be found in my precincts?"

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viii. 17). Yes; while God is now seeking a man to make up the hedge, (Ezek. xxii. 30), all men are busied in breaking it down, (Ps. lxxx. 12). And what must be the result? The Word of the Lord cannot be broken! In short, we must not shrink from the conclusion, appalling though it be—*all men are serpent-bitten!* And what is included in that? Think for a moment of the terror which thrills through a whole neighbourhood when it is whispered that a man has been bitten by a mad dog; think what it is to have the poison of the old Serpent coursing through, not one man only, but a whole population,—and the scenes acted by the hedge-breakers of Paris in 1792 will no longer be inexplicable to you. You now see a deeper meaning in the Word, " The Devil (the Old Serpent) coming down with great wrath at the close of this dispensation, knowing he hath but a short time." He comes as the fulfilment of God's threatening against those who have broken down the Church's hedges. " The boars out of the wood have wasted her, the wild beasts of the field have devoured her,"—the Lord's beautiful flock! And as the Lord's way is ever to suffer an evil to blossom, that in its palmy time he may strike it down,—so when the Old Serpent, in his crested pride, shall have done the Lord's strange work of judgment, shall he be suddenly thrust down to the pit, to deceive the sons of men no more.

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# Poetry.

## THE FLESH RESTING IN HOPE,

"The grave is mine house: I have made my bed in the darkness; . . . the clods of the valley shall be sweet unto him."—Job xvii. 13; xxi. 33.

Lie down, frail body! here,
  Earth has no fairer bed,
No gentler pillow to afford,—
  Come, rest thy home-sick head!

Lie down, "vile body!" * here,
  This mould is smoothly strewn;
No couch of flowers more softly spread,—
  Come, make this grave thine own!

Lie down with all thy aches,
  There is no aching here;
How soon shall all thy life-long ills
  For ever disappear!

Through these well-guarded gates
  No foe can entrance gain;
No sickness wastes, nor once intrudes
  The memory of pain.

The tossings of the night,
  The frettings of the day,
All end; and, like a cloud of dawn,
  Melt from thy skies away.

Footsore and worn thou art,
  Breathless with toil and fight,
How welcome now the long-sought sleep
  Of this all-tranquil night!

* Phil. iii. 21.

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Brief night and quiet couch
  In some star-lighted room,
Watch'd but by one beloved eye
  Whose light dispels all gloom.

A sky without a cloud,
  A sea without a wave,—
These are but shadows of thy rest
  In this thy peaceful grave.

Rest for the toiling hand,
  Rest for the thought-worn brow,
Rest for the weary way-sore foot,
  Rest from all labour now;

Rest for the fever'd brain,
  Rest for the throbbing eye;
Through these parch'd lips of thine no more
  Shall pass the moan or sigh.

Soon shall the trump of God
  Give out the welcome sound,
That shakes thy silent chamber-walls,
  And breaks the turf-seal'd ground.

Ye dwellers in the dust,
  Awake! come forth and sing;
Sharp has your frost of winter been,
  But bright shall be your spring.

'Twas sown in weakness here,
  'Twill then be raised in power;
That which was sown an earthly seed
  Shall rise a heavenly flower.

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## NOTICE.

We have, from time to time, received letters asking us why we did not review *this* or *that* book? Our answer is, that we review all books that are sent; but it is too much to expect us to buy every book on prophecy that may be published. If the authors or publishers do not send them, we are certainly not responsible for not reviewing them.

Several of the hymns which appear at the close of our Numbers have been reprinted by others without any permission asked. We should not, however, have complained of this, had it not been that these anonymous parties have taken upon them to alter these hymns. Against this we protest. No one is at liberty to mangle the hymns of another, and yet publish them as if they were genuine. We have observed this practice carried on to a most discreditable extent in some Hymn-Books of late years. We are at a loss to reconcile it with the principles of brotherly fairness. It is certainly not dealing with our brother as we should wish him to deal with us. The sooner that this evil practice is put an end to the better.

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## NOTICE.

*All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.*

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THE QUARTERLY

# JOURNAL OF PROPHECY.

OCTOBER 1856.

## Art. I.—MADAME BOURIGNON.

It is useful to step aside at times from our own company, in order to watch the wanderings of those who have perverted the truth. It does good to Calvinists to study occasionally the abuse of the doctrine of predestination, as it appears in the fatalism of false philosophy, and in the practical indolence of multitudes who excuse themselves by referring to God's decrees which have arranged our lot. Such a review does not tend to make us doubt ascertained truth, any more than the discovery of quicksands and shoals and sunken rocks cause the seaman to doubt the possibility of steering his vessel through the deep. If hypocrisy be rightly described as "the homage which vice pays to virtue," with equal justice we may say that distortions of a great truth, like the caricatures of great men, are involuntary testimonies to its magnitude. And we recognise, besides, the snare of the fowler here—the artifice of Satan to throw discredit on that which, in its simple, unperverted form, is fitted to bring glory to the Lord—a foul attempt of hell to represent great and glorious principles as disputable and dangerous, by pushing them to extremes.

The case stands thus with the blessed doctrines of Christ's Personal Reign, and the First Resurrection. Satan has often tried to bring discredit on these doctrines by opening the lips of enthusiasts to maintain them, thinking, no doubt, by placing the treasure in the hands of enemies, to succeed in making friends disregard and suspect its value. But as the Ark of the Covenant was the real Ark of the Lord still, though in the



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hands of Philistines, and though the altars of Baal and Dagon stood in front of it instead of Jehovah's altar and laver; even so is it with these glorious doctrines. Who does not know that the doctrines of necessity and the bondage of the will have been so taught as to subvert human responsibility? But the effect of such perversion has been to stir up the sound and orthodox supporters of the truth to vindicate it from such illegal and unwarranted applications. An envious painter has sometimes had it in his power to set a rival's picture in a bad light, thus making it appear a work of inferior merit and worth; but a change of position has won for it the fame it deserved. Analogies like these truly exhibit the case of the much maligned doctrines of Christ's Personal Reign and the First Resurrection. It is with this thought in our mind that we wish to narrate the history of an enthusiast, famous in her day, and whose works in French are to be found in libraries in nineteen octavo volumes. Her career was important enough to find a place in Mosheim's Church History, and Hagenbach's History of Doctrines; and at one period, the General Assembly of the Church of Scotland thought it needful to warn all under their care of her errors and heresies.

In giving her history, we shall quote largely from Corrodi's "History of Chiliasm," but at the same time repairing to other sources of information also; for Corrodi has confined his sketch of her and her system almost entirely to what bears on her prophetic views. Antoinette Bourignon de la Porte was born at Lisle (or Ryssel, in Flemish), a town of Flanders, in 1616. From her earliest childhood she was devout, and exhibited dislike to sociality, inclining to solitariness in her religious practice. The common accounts of her are not followed by Corrodi, but they may be noticed. It is said that she was deformed from infancy, and an object of disgust to her mother on this account; but this can hardly be reconciled with the stories of her being the object of even intense admiration to many around her—first a peasant's son, then a French merchant, and then the son of an ecclesiastic at Lisle—even taking into account her superior understanding, and her considerable fortune after her father's death. It is further said, that the unhappiness she witnessed in the domestic life of her father and mother led her to resolve against marriage. "May God grant," said she, in refusing one of those who sought her, "that I may never marry! Give me, Lord, 'the grace to become thy spouse.'" According to these writers, it was this peculiarity of her youth that originated her fanaticism; and they accuse her of covetousness, moroseness, and an unforgiving

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spirit, combined with masculine zeal for her own tenets. But let us return to Corrodi's more dispassionate and impartial account.*

The infallible consequence of her solitary disposition was, at first, love to the monastic life. Her parents insisted on her remaining in the world, and wished her to marry: she as stubbornly opposed their wishes, and would have gone to a cloister secretly, if she had had money. In her sleeping-chamber she kept a small altar and a crucifix, before which she lay the most part of the night. Once while thus employed, her overheated fancy presented to her the vision of the heavens opened. Out of the bright opening appeared one in the gold-embroidered vermilion dress of a bishop, a man of majestic mien, with yellow beard and hair, who said to her, "Thou shalt set up again my order as completely as thou wishest." This was St Augustine, whom she did not recognise, because usually he was painted with a long black beard; but it was he, and having said, "When thou nourishest this vine, it shall then bear fruit like this," he vanished. In his place appeared a beautiful vine, which covered over the walls of her chamber, while she herself was by some secret hand clothed in a gray robe with a black mantle. She concluded forthwith that it was the Lord's will she should go to an Augustinian monastery. Again, however, her want of money was an obstacle; they refused to receive her, and she lost her good opinion of that order. Determined, nevertheless, to forsake the world, she put on a hermit's dress, and left her father's house; but various unpleasant risks which she encountered led her to return. Her mother died, and she was necessitated to attend to her father's housekeeping. Ere long her father and her sisters, too, were dead, leaving her in possession of her mother's property, and the half of her father's. And now she seemed to herself called on to obey the vision.

A wily man, originally a peasant, named St Saulieu, persuaded her to begin by founding an hospital for girls, in which she adopted the rules of the Augustinian order, herself putting on the dress of an Augustinian nun. Fifty girls were educated here. Madame Bourignon had no great esteem for the Jesuits, and so preferred the Capuchins to the Jesuits in selecting teachers for her institution,—a circumstance that bore upon her after history. Meanwhile, St Saulieu, having set up

* Hagenbach (Hist. of Doctrines, ii. 186) refers to the memoir of her, published at Amsterdam, 1683, and to an article in the "Evangelische Kirchenzeitung, 1837." Mosheim refers to "Bayle's Dictionnaire;" to "Molleri Cimbria Literata," ii. 149; and Arnold's "Hist. Eccles. et Hæretic." vol. ii.

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a similar establishment for boys, appropriated to his own use funds gathered for its support, and tried to induce Madame Bourignon to marry him, and join her funds to his. His proposal she rejected with the utmost decision. The refusal embittered him, and led him to plot her ruin, which he so far effected by means of the Jesuits. His plot was well laid and well wrought out; and it is believed that the phenomena which were evolved in the course of these events, turned Madame Bourignon's attention to some of her peculiar views regarding the kingdom of Satan on earth, and the reign of Christ.

In the seventh year of her institution, a girl of fourteen, who had been imprisoned, made her escape, and this escape was attributed to the devil by the girl, she giving an account of her interviews with Satan on other occasions since she was ten years old. Besides this case, Madame Bourignon soon after discovered symptoms of witchcraft prevailing extensively among her pupils, and the fact became noised abroad. Magical books were found in their possession, and magical globes; they spoke of the witches'-sabbath, and used magical powder, and the like. But now the plot began to appear; for the girls acknowledged that St Saulieu had taught them these arts, and meant to poison their matron. Of course, the Church stepped in to inquire; the devils were exorcised; and the Jesuits saw the prey within their grasp. They insisted on the institution being placed in their hands; Madame Bourignon was fetched away from it by violence, and examined; but by a timely flight escaped from further persecution. St Saulieu and the Jesuits had gained their end.

Looking back on these occurrences, Madame Bourignon was led to infer that the most part of the world gave themselves up willingly to Satan—that there is a fearful multitude of sorcerers and witches in the world—and that the number is ever on the increase. Ere the end of the world, which is now near, this curse will become universal. The majority of even Christian nations, as well as Jews, Turks, and heathens, are in covenant with Satan. It would be an act of mercy to extirpate such; for they cannot undo their covenant with Satan so long as they are alive, while, on the other hand, God may shew pity to them at the judgment-seat. Meanwhile, frequent visions were vouchsafed to her, and much divine teaching. At least so she thought, and so thought many at Mecklenburg, (or Mechlin), where she had taken refuge, especially Christian Bartholomew de Cort, or Cordt, superior of the Jansenist Oratory, who intended to make her his heir, and in 1696 published an account of her, entitled, "Light of the World; or, A most true Relation of a Pilgrimess Travelling towards Eternity."

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Peter Poiret,* a Prussian minister of the Lutheran Church, a man (says Mosheim) of penetrating genius, and a great master of the Cartesian philosophy, became her devoted follower. The renowned Fénélon, for a time, countenanced many of her views; while Amos Comnenius, Swamerdam, and other learned men, ranked themselves on her side. Mosheim is inclined to think that her "unparalleled vivacity, exuberant fancy, and volubility of tongue," greatly contributed to this result. The common people reported that a comet appeared when she was born, and again when she became an authoress, and once again at her death, and that these signs were sent by God to call attention to her as a prophetess.† She herself asserted, that as often as any one felt so much power in her writings as to determine to stand on her side, she invariably felt dreadful pangs, like the pangs of a woman in travail. It was by her writings that she spread her influence—writings of which she believed the language and style so perfect, because inspired, that when a friend, H. Noel, criticised her work, "The High School of Theology," she exclaimed, "What presumption! venturing to alter the work of God!" When, however, one flattered her by remarking that her writings were "holy scripture," she was startled, though she afterwards stated that it was shewn her that her writings were "*new* holy scripture."

She travelled through Flanders and Brabant; but it was when she reached Holland that her followers became numerous. She resided some years at Amsterdam. It was there she became acquainted with P. Serarius, Labadie, Comnenius, Hohburg, and others; and there also she found the fanatics Rothe and Kuhlmann, whom she unsparingly denounced, they being men who encouraged sensuality, and had nothing of her modesty. But as she assailed the dominant religion, inveighing against all teachers of theology, as well as against Anabaptists, Quakers, and sectaries of every sort, much opposition arose against her. She was in a manner forced to flee from place to place, visiting Holstein, Schleswig, Husum, Flensburg, and then Hamburg; but there she was treated worst of all. She repaired to East Friesland, in the territory Lutzeburg, where the prince and other persons of rank had an interview with her, and befriended her. Still, she met with no permanent protection; and it was during another of these journeys, which were little else than flights, that she died at Franeker, in 1680, in the sixty-third year of her age.

* He wrote a work in 7 vols., "L'Economie Divine," translated also into Latin, and other works.

† Edinburgh Encyclop., art. "Bourignon."

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Mosheim does not hesitate to pronounce her a person whose intellect was in some degree deranged, and whose productions are generally incoherent. The main principle that marks her system is this:—"*That the Christian religion consists neither in knowledge nor in practice; but in a certain internal feeling and divine impulse that arises immediately from communion with the Deity.*" The titles of some of her works are significant enough:—"The Tomb of False Theology;" "The Confusion of the Builders of Babel;" "Touchstone to Know True Charity;" "The Star of the Morning;" "Antichrist Detected;" "The Stones of New Jerusalem;" "The New Heaven and the New Earth." She honestly professed reverence for the Holy Scriptures. In her "Profession de Foi et Religion," prefixed to her treatise on "Nouveau Ciel et Nouvelle Terre," she declares her unreserved and full belief of all the articles of the Creed, the Gospels, Prophets—in short, all the Old and New Testaments. And Poiret, in editing her work, "Stones of New Jerusalem," quotes pretty largely such passages as these:—"Look down and visit this thy vine!" "How long, Lord, wilt thou hide thyself for ever?" "Pray for the peace of Jerusalem!" "I will not rest upon my bed, I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord!" "If I forget thee, O Jerusalem," &c. He then adds:—"It was in such sighs as these that Madame Bourignon passed her life. She never had other designs or aims all the time she was on earth; she lived and laboured for this alone. All her writings, all her life, all her conduct, all her actions, convince us of this. I dare affirm with confidence, on peril of my eternal damnation, that I have never been able to discover in her any other aim or design, but the most disinterested, pure, and single wish to re-establish the life of Christians of the primitive Church, and the practice of the doctrine of Christ, and so prepare stones for New Jerusalem."

She never (though some have conjectured it *) visited either England or Scotland; but it is remarkable that, in the latter country, her general views took hold on many. How this came about, it is not easy to say; but probably when William Prince of Orange came to the throne of this realm, the intercourse with Holland becoming more frequent, there naturally was introduced some acquaintance with what had lately passed there, and what had been published. In addition to this, our persecuted countrymen, who fled from Scotland to Holland, would not fail to keep up acquaintance with the works published there; and so De Cordt's Life of Bourignon, in 1696,

* Gardner's Encyclopedia; from Kippis, apparently.

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would soon find its way to Scotland. But perhaps these errors entered by another door. If Wodrow is right, the party in Scotland who had no great favour for the Revolution, were they who shewed most favour to the works of Madame Bourignon, several of the Episcopalian Jacobites in Aberdeenshire especially.* He thinks that these men considered this mystic system of religion a step to Popery, preparing the minds of men for the Jesuits and priests, just as he reckons Poiret (whom he calls "a poor pastor at Cleves") an instrument in Popish hands, bribed by the Jesuits to spread a mystical and refined Popery as an introduction to something worse.† Certain it is, that it was in Aberdeenshire that it seems to have assumed a formidable aspect—one Dr George Garden, a Presbyterian minister, embracing and uniting in defence of the views of the enthusiast. The General Assembly of the Church of Scotland saw need to exert their influence to check the spread of these views, as may be seen by the following Act, passed March 5, 1701:—

"Act condemning the Book entitled, 'Apology for M. Antonia Bourignon.'—The General Assembly, taking into their serious consideration a reference made by the Commission of the late General Assembly sent to Angus, Mearns, Aberdeen, &c. anent Dr George Garden in Aberdeen, alleged to be the author of a book entitled 'Apology for M. Antonia Bourignon,' with an abbreviate made of the aforesaid apology, . . . found the same to contain a mass of dangerous, impious, blasphemous, and damnable errors; and therefore, by their unanimous vote, did, and do by these presents, condemn the said book. And for preventing the spread of the said errors therein contained, the General Assembly do seriously recommend to all Synods and Presbyteries within this National Church, and particularly to the Synods of Aberdeen and Perth, to advert to and inquire anent the spreading of the said errors, and to use all effectual means for preventing the same."

That same day Dr Garden was deposed from the office of the holy ministry. It would appear that he scarcely acted a manful part; for he declined giving any answer when interrogated as to whether he was the author of the Apology, and whether he believed Madame Bourignon to be divinely inspired. However, he declared his belief that she did truly represent the great design of Christianity, and that her singular opinions ought not to be reckoned heresies, as they contradicted no article of the Christian faith, while, for himself, he reckoned it an honour to be deposed for owning principles which had such a tendency to promote Christian love and charity. It was this tendency (he said) which he held up to imitation, believing, as he did, that nowhere was the true Christian temper better exhibited and taught with more force and vigour than in her writings. What the Assembly, on the other hand, condemned, were the following tenets maintained in her writings:—1. Denying that God

* Letters, 172. † Analecta, in the year 1721 and 1728.

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had permitted sin to enter the world, and denying that damnation is the merited penalty of sin. 2. Ascribing to our Lord a double human nature—one produced of Adam before Eve was formed, the other born of the Virgin Mary. 3. Denying the divine decrees, and stigmatising those decrees with the foulest epithets. 4. Holding that there is a good and an evil spirit in the soul of every man before he is born. 5. Affirming that there is some infinite quality in man's will, whereby he may unite himself to God. 6. Denying the doctrine of the divine prescience. 7. Asserting the corruption of Christ's human nature, and rebellion in Christ's human will against God's will. 8. Maintaining a state of perfection in this life, and of purification in the life to come.

It is remarkable enough that her prophetic views seem to have attracted little attention, at least in Scotland; * it was her other peculiar tenets that were so obnoxious and so justly condemned. But they gained followers in Scotland still; for in 1707 we find Halyburton † taking notice of them in his parish of Ceres, in the district of Fife.

"Some of the followers of Mrs Bourignon," so speaks his biographer, "having come into his parish, and endeavouring to propagate their opinions under the plausible pretext of singular piety and devotion, he thought fit to guard his people against that infection, a short account of which he gives in the following words:—'*April* 20, 1707.—This day the Lord directed me to strike at the root of prevailing delusions; in opposition to which, I taught—1. That true holiness will not admit of leaving out some duties, and that the devotees while they withdrew from the world, omitted such. . . . . 4. That the most effectual inducement to obedience is a constant improvement of the blood of Christ by faith, and a sense of forgiveness kept up in the soul,'" &c.

Two years after this, we find these mystical opinions still prevalent; for the General Assembly interposes again by an Act.

"Understanding that the dangerous errors of Bourignianism, already condemned by this Church, do notwithstanding abound in some places of this nation, the General Assembly recommends earnestly to Presbyteries to use all effectual means to prevent the spread of these errors." This is in April 26, 1709; and in May 8, 1710, another warning was issued against these "gross heresies and errors," wherein the Assembly "appoints all ministers in whose parishes the aforesaid errors do abound, to preach most particularly and faithfully against the same," and further insists that "all schoolmasters, teachers, governors of youth, and chaplains, in places where these errors are rife, shall subscribe the Confession of Faith as the confession of their faith."

It is strange to find such alarm caused by such tenets in Presbyterian Scotland; but so it was, and steps were taken to get

* The only reference to her prophetic views—if, indeed, even this be one—is in a passage of Wodrow's Letters (i. 54), in 1710, when, speaking of the French prophets who were preaching in the streets of Edinburgh, he says:—"I have heard it remarked that none are yet perverted by them but professed Jacobites, and such as before were corrupted with Bourignianism."

† Memoirs, chap. iii.

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an exact account of the "Bourignian Societies" that existed in various parishes, and of the books which those societies circulated; while professors of divinity received special instructions to refute these errors in their classes, especially such as "*reflected upon the nature, person, and offices of the Lord Jesus Christ.*" Full of zeal for the honour of their Lord, the next Assembly, proceeding in the same faithful vigilance, in May 22, 1711, passed an Act requiring all who are ordained to the ministry to renounce "*all Popish, Arian, Socinian, Arminian, Bourignian, and other heresies.*" After this, though Wodrow adverts to the existence of such errors in 1721 and in 1728 ("Analecta"), the cause of Bourignianism sank, or at least was but like an expiring lamp that sends up flickering flashes ere it expires in smoke.

But it is time now to state what were this enthusiast's views in regard to the future destiny of the earth. We can scarcely call her an interpreter of the word of prophecy; we must designate her an imaginative visionary, founding her system of the future on detached passages of the prophets, and giving her fancy liberty to fill up the outlines. She attempted to be wise *beyond what was written;* and by doing this, even in trifling matters, she loses dignity and weight. Still it is interesting to hear what she taught on these topics, and we have materials abundant enough. Corrodi, in expounding her views, commences * the subject by noting that she had much pride, and not a little gloomy misanthropy, evinced by her abhorrence of diversions and dislike of society, and arising from the idea that she was sent of God to warn the world of the approaching judgment, and to prepare the godly for what was coming on. Irreproachable in her life and conduct, she stood forth in her own eyes as a preacher of repentance, inspired by the Spirit; when men, therefore, despised her mission, they only proved themselves more hopelessly corrupt. Divines, preachers, doctors, were in her eyes men possessed of not one grain of true wisdom, men whose learning was pure prattle; a view she borrowed in part from Bohm, Tauler, and Kempis, whose ideas she exaggerated and caricatured. While giving forth incoherent statements about the past, such as that, in one of her ecstasies, she had seen Adam as he was before the Fall, and that that body was one that had the properties of both sexes, and was that kind of body in which Christ used to appear to the patriarchs, she gave forth more intelligible statements about the future, to the following effect:—

Christ will come to root out Antichrist, and reign on earth

* "Kritische Geschichte des Chiliasmus," vol. iii. 434.

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a thousand years with his saints. This must necessarily take place on his own account, that he may be recompensed for all his disgrace and reproach, sufferings and pains endured at his first coming. It is suitable to the righteousness of God, that his humanity should be rewarded on earth even as it was subjected to such woe on earth, and that that same body which bore so much humiliation should be highly exalted. They who do not believe this are (in Me. B.'s opinion) as criminal as the Jews who rejected Christ coming in lowliness and shame. The Jews shall at that time be exalted above other nations; Christ will converse with them in a bodily, visible manner, eating with them, and drinking the new wine of which he spoke. Ere Christ come, ungodliness shall be rooted out of the earth by all sorts of terrible judgments, such as wars, hunger, and pestilence. *Antichrist* shall at last appear in the person of one individual, and the devil in him shall rule the world visibly and openly. God will shew the saints a place of refuge in that evil time—a time which she hesitated not to say was close at hand, confirmed as she was in her views by the rise among the Jews at that time of *Shabbatai Zevi*, the famous false Messiah, of whom most exaggerated reports were daily received in Europe.

Madame Bourignon believed the world was to be renewed by fire, and so made fit for the dwelling of God and of Christ. She thought she had got deep insight into the earth as it was before the Fall, and as it is to be again. Her glowing fancy conjured up an ideal world such as she chose to wish for. Moral beauty produces physical beauty; this doctrine of the Theosophists is a favourite dogma with her, as with most fanatics, and it lies at the foundation of several of her theories of future development:—

"In the beginning all was good, made beautiful by the will of God. The fire had neither burning heat nor smoke; the waters were not stormy nor ever drowned ought; the air was not made unpleasant by boisterous winds nor by dark clouds; the earth was not hard; the beasts injured no one by poison or bite. God cannot have made the elements in the condition in which we now see them, for they are neither beautiful nor good; and could God make anything that is either bad or ugly? Must we not believe, as naturally following from this, that the sky was (before the fall of Adam) bright, pleasant, and lovely, without storms, just as the water was clear and pure, assuming a firm and solid form for the purpose of bearing up those who trusted themselves to that element. And so it is to be when God renews the earth. All things must obey men as the servant does his master. Before the Fall there was no evil in the world; men were little gods who ruled over all things, and all would have remained thus had not man sinned. The elements, the beasts, the plants, and all creatures of earth would have obeyed him; the angels themselves would have served him, had he remained subject to the Divine will. The air would have borne him whithersoever he wished to go;

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the water would have assumed a solid form to carry him; the fire would have given light and warmth; the stars would have shone upon him; the sun would never have been dark, but would have stood still if necessary for man; the world would have served man for enjoyment and pastime; especially *the serpent, whose form was for the most part like the beautiful form of man,* would have sported with him; the trees and plants would have refreshed him with fruits of whatever taste he craved; the hills would have dropped honey without causing him the smallest labour. All this is to be again in the renewed earth."

She tells us that the human body before the Fall was quite transparent; the flesh was like crystal, the veins like brooks of rubies, the sweat like diamonds; in short, all was shining and lustrous. Man could see through earth, clouds, fire, water, just as through the air. But sin brought in another state of things, which shall again be rectified at Christ's coming; at which time our body shall get back its lost glory, bright rays of light and splendour bursting out of every pore, numerous as the little hairs that may at present be traced there. Already is this new heavenly world in existence, but is seen only by the saints, and by them only when God opens their eyes. She says she had got a discovery of it:—

"I see the earth like crystal, and I descry through its surface what is in it. The plants, stones, metals, all are visible as if in water. There are under the earth as many kinds of beasts and men as are upon it. The fire appears to me like pure gold, and quite transparent. I see the air full of splendid lights, which I consider to be the bodies of dead saints, whom I can recognise in my still corrupt condition. But especially, I see through all the bodies of men: I see their veins, their nerves, their bones, their bowels; inside and outside is so bright, and shining, and skilfully made, that beyond dispute man is the masterpiece of nature. The sun, the streams, the rocks, the beauties of the whole earth, are as nothing compared with the smallest beauty of the human body. No wonder it is called the temple of the Holy Ghost."

And then, speaking of the surpassing glory to be manifested in the renewed body, she adds—

"The finger of such a man surpasses a thousand diamonds, and sparkles with a thousand colours of like transparency and clearness; the dullest is like crystal. The veins contain a fluid which moves through them like little streams; the nerves sparkle with manifold rare colours, while their working is visible to every eye; and from these movements proceeds a delicious, ravishing smell, to which all sweet smells of earth are but as stench. But the *eye* is the greatest beauty and rarity," &c.

The *serpent* is a favourite with her. This creature had hands and feet; was the most perfect of beasts; was, in short, like man; but, since it had more share in the sin of our first parents than any other of the beasts, God wrapped it up in its skins, so that its hands and feet can no more be used, since by these he pulled the forbidden fruit and handed it to Eve. It is thus swathed in its skin like a child in its swaddling-bands.

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But when all things are renewed, this serpent is to be restored to its original form and beauty. As to the world in general after that time of renewal, and as to the general aspect of that time—

"Earth shall be eternal; nothing shall be annihilated but the evil. Since man is composed of both body and soul, Paradise must be material as well as spiritual; for God has fitted men for enjoying bodily as well as spiritual delights. God will dwell with men on the new earth. The *evil* which God will extract from the earth shall form *hell*, which does not yet exist, but is to be formed then in this manner:—There will be a material fire in the hell of the damned; darkness, also, thunder, lightning, the bites of wild beasts, the fury of water, storms of wind, poison, the gnawing of worms, stings of insects, thorns; blindness of eyes, deafness of ears, leprosy of body, poison of serpents, scorpions, and other venomous creatures, the madness of bulls and lions, the ravening of wolves, the sickness and diseases of all bodies of men and beasts. All this after the judgment, when evil is taken out of earth and accumulated here."

We have now given a sufficient specimen of the prophetical writings of Madame Bourignon. We see in them a skeleton of truth clothed by human fancy in flesh and skin. The lesson taught us, by the review of writings like these, is the duty and the wisdom of scrupulous adherence to the letter of the Holy Scriptures. We rise from the perusal of such a history, and such writings, warned of the folly of attempting to be wise beyond what is written, and impressed more than ever with the dignity of the calm Word of God, which refuses to gratify morbid curiosity, and yet tells whatever is needful, and whatever is fitted to sanctify. The connexion between Bourignon's other writings and her views on prophecy is simply this:—she gave reins to her fancy alike when she read the prophets and when she read the apostles. Satan, no doubt, thought by the vagaries of this enthusiast to prejudice sober-minded men against the prophetic Word. But though an idiot pointed to the starry heavens, and uttered some of his incoherent thoughts as to these heavenly bodies, would the true astronomer be deterred from directing his telescope thither and exploring infinite space and recording its wonders? Who that is not ignorant of Satan's devices will be prejudiced against "the light that shineth in a dark place, till the day dawn" (2 Pet. i. 19), by finding that some have used it to cast a glare around themselves, or have even rushed toward it bewildered, as the moth into the blaze of the flame? Prophecy is not a meteor; it is not an uncertain glimmer; it is "the light" shining in this dark world for us, till "the day dawn." And it remains true beyond contradiction, that the Holy Ghost has written regarding that light, "TO WHICH YE DO WELL THAT YE TAKE HEED."

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## Art. II.—THE RESTORATION OF JUDAH AND ISRAEL.

The belief in the literal restoration, at some future time, of the descendants of Abraham to the land of Palestine, and its metropolitan city of Jerusalem, is gaining ground in the present day, although not a few still deny that such an event will ever take place.

There are certain extreme views on this subject which it is surprising that any careful reader of the Old Testament historians and prophets should have brought himself to embrace. It is not long since that statements like the following were made before the members of an important popular association,* and afterwards published:—"Whatever might be the worldly motives of Cyrus in releasing the captives (Jews, and such Israelites as accompanied them), . . . it is certain that he extended to them extraordinary favours. In his reign, and also under his successors in carrying out the same policy, were then fulfilled the promises made to the Israelites by the mouth of Isaiah, long before the Babylonian captivity—'They shall bring thy sons in their arms, . . . and their queens shall be thy nursing mothers.'" (xlix. 22, 23).

The writer would surely have been led to suspect the correctness of his views, if he had also transcribed the concluding portion of the 23d verse: "They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me." The feeblest interpretation that we can put upon this language would denote the manifestation of a most profound respect (not to say the payment of homage) on the part of the Gentiles and their kings and queens to the Jews, when the Lord shall again graciously (yet in covenant faithfulness) lift up the light of his countenance upon them. The only approximation (and that but faint and temporary) to such a public display of Gentile deference and homage after the return from Babylon, was at the victory of the Jews over their deadly enemies, in the days of Mordecai and Esther. But the special scene of triumph on account of this victory was at Shushan, in Persia, and not at Jerusalem.

* The British Association at Liverpool, in September 1854. The paper in question probably originated in a feeling of impatience and displeasure, caused by that extreme futurism of some interpreters of prophecy, which is so justly discouraged in this Journal (July, p. 302). Yet the author of the paper has erred as greatly in history as have others in prophecy. He assumes that Hezekiah's great passover, which was certainly celebrated in the first year of his reign, was not held until after the capture of Samaria by Shalmaneser.

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Nor was there at that time any manifest putting forth of the power of Jehovah to fulfil his own glorious prophetic promise—"Behold, I will lift up mine hand to the Gentiles, and set up my standard to the peoples; and they shall bring (to Palestine and Jerusalem) thy sons in their arms, and thy daughters shall be carried upon their shoulders."

And what was the condition of the Jews who were living in *the then Persian province* of Judea, and its provincial city of Jerusalem, in the twentieth year of Artaxerxes Longimanus, and about ninety years after that return from Babylon, which is thought by some to be the only *literal* fulfilment that the Jews, *as Jews,* will ever receive of those glorious predictions of a restoration of Israel from heathen lands to Palestine, which are found in the books of Isaiah, Jeremiah, and Ezekiel? We can answer this question from the sacred historical records, which tell us, that in the twentieth year of this Persian sovereign, certain persons from Judea met Nehemiah in Shushan. On being asked by him concerning the Jews that had escaped, which were left of the captivity there in the province, they replied, "They are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." And when Nehemiah very shortly after received a commission from Artaxerxes to complete the restoration of the holy city, under what circumstances did he accomplish his task? The Gentile colonists who were in possession of that portion of the land divinely promised to Jacob, which had been assigned to Ephraim and Manasseh, opposed Nehemiah so bitterly, that, while one part of the builders and assistants were occupied in building the walls, the others held the spears, shields, and bows, in order to repel at once any attempts at violence on the part of the malignant enemy.

Let us seriously and patiently meditate upon such predictions as those by Ezekiel in his thirty-sixth and thirty-seventh chapters, and shall we not find it very difficult, or rather impossible, to believe that they received at, or shortly after, the return from Babylon, all the literal fulfilment which the descendants of Jacob are warranted to expect? What hath the Lord there said by his servant? "Thus saith the Lord God, Behold, I will take the children of Israel [surely not Judah and Benjamin *only,* but Ephraim also, and all the house of Israel] from among the heathen whither they be gone, and will gather them on every side, and will bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them

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all: and they shall be no more two nations.* . . . And David my servant shall be king over them: and they all shall have one shepherd. . . . And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their childeren, and their children's children for ever; and my servant David shall be their prince for ever."—Ezek. xxxvii. 21-25.

Can we consider the "mountains of Israel" to be merely identical with the mountains of Judah? or restrict "the land which Jehovah hath given unto Jacob his servant" to the territory of Judah and Benjamin, excluding from all share in the prophetic promise the district assigned by Joshua to Ephraim and the cis-Jordanic half-tribe of Manasseh? And yet the latter was never governed by the house of David after the return from the Chaldean captivity. When Zerubbabel and Jeshua arrived at Jerusalem, Samaria was in the possession of the heathen colonists, whose forefathers had been planted there by the Assyrian kings. Neither Zerubbabel, nor Ezra, nor Nehemiah, had any authority over Samaria, which continued separate from Judea until John Hyrcanus, after a year's siege, took and destroyed its chief city Samaria. Nay, a rival temple was built upon Mount Gerizim, before the death of Alexander of Macedon, which was afterwards destroyed by Hyrcanus, cir. 130 B.C. When the Samaritans (or Cutheans, as Josephus styles them) became subject to Jerusalem, it was not under the house of David, but first under the princes of the Asmonean dynasty, who were of the tribe of Levi, and afterwards under the Idumean or Edomite dynasty of the family of Antipater, the father of Herod the Great.

We know that Zerubbabel, of the house of David, was prince

* It is enough to read the following national confession, publicly made by the Levites, ninety years after the decree of Cyrus, to see that the literal Israel has never yet enjoyed any approximation to the fulfilment of the glorious promises in Ezek. xxxvii. 21–25:—"Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, . . . and on our fathers, and on all thy people, since the time of the kings of Assyria *unto this day*. . . . Behold, we are servants this day; and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, *behold, we are servants in it:* and it yieldeth much increase unto the kings [of Persia] *whom thou hast set over us because of our sins:* also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress." —Nehem. ix. 32-37. No candid reader of the books of Ezra and Nehemiah will venture to say that from the promulgation of the decree of Cyrus, 536, to the twentieth of Artaxerxes, in 445, Israel was dwelling upon the mountains of Israel as one united flock, under one king, called by Jehovah, through his prophet Ezekiel, "David my servant."

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(so to speak) over Judah and Benjamin, and such Israelites as returned with them from Babylon; but he was their prince and governor solely by the permission and appointment of Coresh or Cyrus, who (speaking after the manner of men) could at any time have deprived him of his authority, and have even placed a Persian and a heathen at Jerusalem with supreme civil and political power and dignity there. Ezra did not attempt to exercise any influence over the Samaritans; and we find in the scriptural record, that neither Zerubbabel nor Nehemiah had the slightest jurisdiction over the territory that had belonged to Ephraim and Manasseh; nay, that the colonists who possessed that district were bitterly opposed to both these Jewish governors, and did all in their power to annoy and thwart them in their endeavours to rebuild the temple and the walls of Jerusalem. At what time, then, between the return from Babylon and the destruction of the holy city and temple by Titus the son of Vespasian, can it be said that a prince of the house of David was king over the restored and returned children of Israel, *forming one nation upon the mountains of Israel*—one Davidic king over one united nation, dwelling in the land which Jehovah had given unto his servant Jacob, wherein their fathers had dwelt? We cannot point out one single generation who were so favoured, during the long period of six hundred and six years which elapsed from the decree of Cyrus until the final victory of the Roman army in the days of Vespasian, much less a period comprehending many generations, "them, and their children's children for ever."

And what was the mutual relation between the Jews and the Samaritans in the days of our Lord? St John tells us, that the Jews had even then no dealings with the Samaritans—they entertained no friendly feelings towards them, but regarded them with suspicion and ill-will. When our Lord was on one occasion passing through Samaria, the inhabitants of a Samaritan village refused to receive him into their houses, because he was going to Jerusalem to one of the great feasts. The Samaritans at that time had renounced idolatry, spake of themselves as descended from Jacob, and apparently paid the same honour to Moses as did the Jews themselves. Yet Jesus, when about to send forth his twelve disciples as missionaries to preach the gospel of the kingdom, gave them this charge: "Go not into the way of the Gentiles, *and into any city of the Samaritans enter ye not:* but go rather to the lost sheep of the house of Israel." How striking is the separation between the possessors of the territory of Ephraim, who were still the

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owners of a portion of the mountains of Israel, and the Jews; and how solemn and instructive is the epithet applied by our Lord to those of the children of Israel who dwelt in Judea and Galilee—"the lost sheep of the house of Israel!"

Yet it does not appear that the Most High ceased to regard the land of Samaria as covenant land, when he cast out Ephraim, and caused him to be carried away by the Assyrians beyond the Euphrates and the Tigris. We should rather infer the very contrary from the scriptural narrative; not, indeed, because we find that in the days of Jesus Christ the Samaritans had forsaken, probably abhorred, idolatry, called Jacob their father, and honoured Moses as a divinely-appointed lawgiver; but rather on account of the manner in which the worship of Jehovah was first introduced among the Assyrian colonists. The sacred historian tells us that "the king of Assyria brought men from Babylon and Cuthah .... and placed them in the cities of Samaria instead of the children of Israel, and they possessed Samaria, and dwelt in the cities thereof. And so it was at the beginning of their dwelling there that they feared not the Lord; therefore the Lord *sent lions** *among them*, which slew some of them." In consequence of this divine visitation, one of the priests who had been carried from Samaria, was sent back at the command of the Assyrian king, "and he dwelt in Bethel,† and taught them how they should fear the Lord." We have reason to believe that the supremacy of Jehovah continued to be more or less acknowledged in Samaria ever after. Thus the adversaries of Judah

* In the 16th chapter of Isaiah (supposed to have been written cir. 729 B.C.) we find it written: "But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble" (xvi. 14). And in the 15th chapter we read: "For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim. For the waters of Dimon shall be full of blood: for I will bring more [additions, *marg.*] upon Dimon, *lions upon him that escapeth of Moab, and upon the remnant of the land*" (xv. 8, 9). It is, therefore, probable that the Assyrians invaded Moab not long before Shalmaneser's last invasion of Samaria, slew vast numbers, carried away many captives, and left such a comparative remnant in the land, that lions and other wild beasts would be encouraged to enter the scantily peopled regions of the Moabites; and thus they would be near at hand, when the Lord should see fit to send lions among the Assyrian colonists in the land of Ephraim, to constrain them to fear the God of Israel, and acknowledge His supremacy. Such a judgment would also awe ungodly Jews, and greatly strengthen the faith of the devout servants of Jehovah in Jerusalem and Judah.

† This shews us that Bethel (which belonged to Ephraim) came into the possession of the Assyrian colonists: and we cannot well doubt that it was also in the possession of their descendants in the days of Zerubbabel, Ezra, and Nehemiah.



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came to Zerubbabel when he was beginning to rebuild the temple, and said to him, "We do sacrifice unto your God since the days of Esar-haddon king of Assur, which brought us up hither." (Ezra iv. 2.) When we read, also, how the Assyrian colonists were constrained by the divine judgments to acknowledge the supremacy of Jehovah while they still retained their own idolatrous observances, and remember that the Lord said of Ephraim through Jeremiah (xxxi. 9, 20), more than one hundred years after the final overthrow of Samaria by Shalmaneser, "I am a Father to Israel, and Ephraim is my first-born .... Since I spake against Ephraim, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord,"—we may not improbably think that the lions were sent by Jehovah among the Assyrian colonists in Samaria, to constrain them and the king of Assyria to acknowledge publicly his supremacy in the land of Ephraim, in order to make it manifest to the Jews of that day, and to the Church of God in all ages, that when Ephraim and Manasseh were cast out and carried captives into a far distant land, the Lord did not put a final end to his covenant either with Ephraim or with that portion of the promised land which had been originally assigned to the descendants of Joseph. Samaria was still covenant-territory—a portion of God's own land, specially appropriated unto himself out of the whole earth—though possessed, in the divine permission, by heathen colonists, who, while they feared (stood in awe and dread of) the Lord, still adhered to the idolatries of their fathers.

And was Ephraim, the first-born of God the Father of Israel, to whom was divinely given the birthright which Reuben had forfeited through transgression (1 Chron. i. 2), the only one of the outcast tribes whom God remembered and mentioned through the Prophet Jeremiah? We thus read, in xlix. 1:—"Concerning [against, *marg.*] the Ammonites, thus saith the Lord, Hath Israel no sons? hath he no heir? why then doth their king [Melcom] inherit *Gad*, and his people dwell in his cities?" This portion of scriptural prophecy is generally supposed to have been written cir. 599 B.C., one hundred and twenty years after the destruction of Samaria by Shalmaneser; and probably not less than one hundred and forty years after the removal of the Gadites from their territory by Tiglath-Pileser, cir. 740 B.C. And if the Lord had forgotten neither Gad nor his land nearly a century and a half after the Gadites had been cast out into banishment and captivity, why should we not believe that he still remembers

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the land and the tribe at this very day? unless, indeed, we must of necessity suppose that, when the Reubenites, Gadites, and trans-Jordanic half-tribe of Manasseh, finally lost all distinction between tribe and tribe, God thus made it manifest that all such tribe-distinctions had for ever ceased, and that the Church must abandon all expectation of a future restoration of Reubenites, Gadites, and Manassites, made known to be such by a divine interposition and revelation, to the several territories assigned by Moses to their ancestors, shortly before the passage of the Jordan by Israel under Joshua.

If this be so, a similar strain of argument would apply to Ephraim, the western half-tribe of Manasseh, and the remaining tribes belonging to the kingdom of Israel, which was separated from that of Judah, under Jeroboam, the son of Nebat. It might also be asserted that we ought not to look for the restoration of the Jews, *as Jews—i. e.*, as being of the tribe of Judah—to the territory which was originally given to Judah. For those members of the Hebrew race who are now scattered among the nations, consist of Jews, Benjamites, Levites, and Israelites of the other tribes; all these are now Hebrews, or Israelites, without any authentic genealogical records, and therefore without any authentic division into separate tribes. And it will perhaps be said that, even if the descendants of Abraham are to return into Palestine from all parts of the world, we are not warranted to suppose that they will return otherwise than as *a population of Hebrews or Israelites;* for how can we think that God will specially and miraculously make known who of this promiscuous assemblage of Hebrews will be of the tribe of Judah, and what are the exact boundaries of the portion of Palestine which they will have to regard as their special territory?

It may, perhaps, savour of presumption and rashness to attempt to decide what the omnipotent, omnipresent, and omniscient God will, or will not, hereafter do with regard to the Hebrew race and the land of Palestine. If, however, we admit it to be possible, and in any the slightest degree probable, that God may yet restore the scattered Israelites to Palestine, and by a revelation from heaven separate all who are descendants from Judah, and assign the exact boundaries of their particular territory, it must be at least equally possible (and why not equally probable?) that he will separate the remainder into their several tribes, and assign to them the several districts on either side of the Jordan, into the possession of which their fathers entered in the days of Moses and Joshua, and give them, as one united nation, such holiness, happiness,

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security, and prosperity as their ancestors never knew. Such a state of things on each side of the Jordan, would surely neither oppose nor contradict the following prophetic promises:—(1.) "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord."—Amos ix. 14, 15. (2.) "And I will bring Israel again to his habitation, and he shall feed on Carmel * and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead."—Jer. l. 19. (3.) "Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God."—Jer. xxxi. 4–6.

Few points connected with the predicted literal restoration of the descendants of Jacob to the land of their fathers cause greater difficulty to the student of prophecy than the prophetic promises which are found in Zech. xii. 10-14. They

* We are to bear in mind that, of the four places mentioned here, *all* belonged to one or other of the ten tribes, but not to Judah or Benjamin. Also Bashan and Gilead were on the *eastern* side of the Jordan—a region not included in the original covenant with Abraham, Isaac, and Jacob, but which doubtless became covenant land from the hour that God permitted Moses to assign it to Reuben, Gad, and the half-tribe of Manasseh. We may also say of these four localities, as we have already observed of Bethel, that neither Bashan nor Carmel, Ephraim nor Gilead, belonged to the returned Israelites during the days of Zerubbabel, Ezra, and Nehemiah. The same may be said of the mountains of Samaria upon which it has been promised that Israel "shall again plant vines; the planters shall plant them, and eat them as common things." In the margin we are taught that the words, "eat them as common things," mean, when literally rendered, "*shall profane them.*" The allusion is supposed to be to the law in Leviticus xix. 23-25. It is there enacted that, during the first three years from their planting, fruit-trees were to be regarded as uncircumcised, and not to be eaten of, but considered as unclean. On the fourth year "the fruit thereof shall be holy, to praise the Lord withal [*holiness of praises to the Lord,* marg.]"—*i. e.*, set apart and consecrated as a thank-offering to the Lord. In the fifth year the owners might eat of the fruit thereof. Hence it would seem that, as in the times referred to in Jer. xxxi. 5, the planters of vines upon the mountains of Samaria would be permitted by the Lord to use the fruit as soon as the vines should begin to yield any, we may conclude that then the Mosaic law will have been abrogated. We appear, therefore, at liberty to conclude, that the blessings promised in this chapter were intended to take place at some period in which the Mosaic law had ceased to be binding upon Israel.

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are so plainly expressed, that it appears impossible to allow that they must *not* be understood *literally*, but only figuratively and spiritually; while the more the mind meditates upon them, the more difficult does it appear to receive them as designed to be literally fulfilled.* Yet it will be well to remember that the real source of perplexity and difficulty to the mind is not in finding an answer to the question—CAN the omnipotent, omniscient, and omnipresent God literally accomplish that which is foretold and promised in Zech. xii. 10-14?

* The writer begs to quote the following from a paper in which he has elsewhere noticed this subject:—"And the Lord, who thus smites the oppressor (Zech. xii. 9), and delivers his people will then pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and of supplications, *and they shall look on me whom they shall have pierced.* When we call to mind the reference to these words in the inspired evangelist (John xix. 37), we seem to have the highest authority for asserting that the predictions recorded in this 12th chapter of Zechariah are to be fulfilled at some time subsequent to the piercing and crucifixion of the Messiah; and if this be correct, the time is yet future in which they are to receive their accomplishment. And when the prophet says that, at this yet future season, the Lord will pour the spirit of grace and of supplications upon THE HOUSE OF DAVID AND THE INHABITANTS OF JERUSALEM, is he not of necessity to be understood as speaking of the literal Jerusalem and Judah? And does he not plainly teach us that at the time (yet future) of which he is speaking, Jerusalem will be chiefly inhabited by the literal descendants of Abraham? And if we grant this, it follows that a large number of unconverted Jews are yet to return and occupy Jerusalem, before the fulfilment of the predictions in the 12th chapter of Zechariah.

"In vers. 12 and 13 of this same chapter, mention is made of the house of David, of the house of Nathan, and of the house of Levi and Shimei (Simeon). Yet how are these persons, at the future time in question, to know that they belong to these several houses? We must leave the solution of this difficulty to the omniscient God. It would certainly appear that *all the families of Israel* are to be *known as such* to the Lord in the last days. And he who will then know the families of the houses of David, Nathan, Levi, and Shimei, can reveal this knowledge to them. In Jer. xxxi. 1, God declares that he still regards Ephraim *as his first-born,* and that he will have mercy upon him. Does not this teach us that the omnipotent and omniscient God, when, in gracious mercy, though also in covenant faithfulness, he restores Jacob, will deal with Ephraim as a separate and distinct tribe? And what is to prevent him from then making known who are the descendants of Ephraim?"

We must not be surprised if many devout readers of the Scriptures—nay, if many who hold that the Bible plainly teaches that the Jews are to be yet restored to Palestine, and to special pre-eminence as God's ancient people—find almost insuperable difficulties in the way of admitting a literal interpretation of what Zechariah has predicted of the family of the house of Nathan. Our true wisdom will be to leave minute difficulties of details in the hand of the Lord. But we should not allow them to be stumbling-blocks in our path, causing us to spiritualise and explain away Zechariah's predictions that there is yet to be a gathering together of the nations, with a capture and sack of Jerusalem (Zech. xiv. 2), and a subsequent crushing of Gentile assailants (Zech. xiv. 3, and xii. 9), when Jerusalem and Judea will again be inhabited by a Jewish population (Zech. xii. 3-8), and when "the LORD shall be king over all the earth."

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Has he sufficient knowledge and power to do this? No doubt whatever upon this point can be for one moment entertained by those who believe that God both can and will, at the last judgment (Rev. xx. 11-15), raise up every deceased Israelite, from the days of Jacob to that awful period, who shall not have been raised in the first resurrection (Rev. xx. 4, 5), with the full knowledge of every thought, word, and deed during the period of their sojourn upon earth, of those Israelites whom he shall have thus raised. And can we for a moment admit the supposition that he will not then be able also to name, with infallible accuracy, the particular tribe of each individual thus raised? or think that he will not be able to point out the descendants of Levi, of David, and of Nathan the son of David? No devout believer in the scriptural records can doubt that the power and knowledge of God are fully sufficient and adequate to do all this. The real source of difficulty and perplexity lies in answering the question—WILL the omnipotent, omniscient, and omnipresent God fulfil literally what he appears to have plainly and literally foretold and promised in Zech. xii. 10-14? The infidel who rejects with scorn all idea that Zech. xii. 10-14, and Rev. xx. 11-15, are true and divinely-inspired assertions of God's future purposes and dealings with men, may consistently reject, as absurd and impossible, the notion of any kind of literal restoration of Israel to Palestine; but the devout believer in the Scriptures should pause before he ventures to ridicule as puerile absurdity the notion that the Most High will yet gather the descendants of Jacob—Judah and Israel—and plant them, as one united nation, though again divided into their several tribes, in the land of their fathers.

A considerable number of those who pay attention to the pages of prophecy will probably be inclined to think that those Israelites or Hebrews, who are now scattered over the face of the earth, and who are (humanly speaking) known to be the descendants of Jacob, are yet to be restored to the possession of Palestine, where they will be brought to acknowledge Jesus of Nazareth as the promised Messiah, and where they will dwell in holiness, prosperity, and security. But they are unwilling to admit that the returned mass will be miraculously separated into tribes, and each tribe located in the portion of the land which had been originally assigned under Moses and Joshua to their forefathers. Yet, when Isaiah tells us that Ephraim "shall not envy Judah, and Judah shall not vex Ephraim," when "the outcasts of Israel shall have been assembled, and the dispersed of Judah shall have been

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gathered together from the four corners of the earth"—he seems plainly to teach us that then Judah shall dwell as a separate tribe, and Ephraim also as another separate tribe, yet both united together in cordial mutual affection, and forming portion of one united nation.

Again, it appears from Josh. xvii. 15, that Mount Ephraim belonged to the children of Joseph. And in the same chapter in which God calls himself a father to Israel, and acknowledges Ephraim to be his first-born (Jer. xxxi. 6), and in which he expressly promises to bring the remnant of Israel from the north country, and gather them from the coasts of the earth (v. 8), and to have mercy on Ephraim (v. 20), he promises also that vines shall be planted on the mountains of Samaria, and watchmen * shall cry upon Mount Ephraim, "Arise ye, and let us go up to Zion, unto the Lord our God." And, when we compare together the different portions of this chapter, does it not seem to be doing a kind of violence to the language of the prophet to give a figurative explanation to the remnant of Israel from the north country—the planting of vines upon the mountains of Samaria—the watchmen on Mount Ephraim—Ephraim—Zion, and the height of Zion? Rather, does not the Lord by his prophet plainly teach us, that the mountains of Samaria are yet to be inhabited and cultivated by the descendants of Joseph—that instead of the hostile tone of feeling in the days of Jeroboam, when altars were built at Bethel and Dan, to prevent the ten tribes from going up to the temple on Mount Moriah, lest they should be gradually inclined to renew their allegiance to the successors of David on Mount Zion, the watchmen on Mount Ephraim shall yet summon those around them to go up to the Lord their God to Zion? The 31st chapter of Jeremiah appears to reveal to the Church that the LORD will yet be the God of all the families of Israel, and they shall be his people; and that preparatory and introductory to the full manifestation of this happy condition of the descendants of Jacob, the remnant of Israel shall yet be so universally restored from the north country, and from the coasts of the earth, that neither the blind nor the lame shall be left behind (verse 8). The same

* Mr Scott in his note on this passage (Jer. xxxi. 6, 7) writes—"'The day is; the watchmen proclaim.' The Jews, and Ephraim of the ten tribes, are here represented as already in possession of their own land, and all their former jealousies and divisions are ceased; so that the watchmen, the teachers, or prophets, of Ephraim, excite the people to resort to Mount Zion to worship. This may refer to the union of different nations in the Church of Christ. . . . But the re-establishment of Judah and Israel in their own land is especially foretold."

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chapter seems also to assure us that Ephraim shall then, as a distinct tribe, occupy Mount Ephraim and that portion of the mountains of Samaria which was assigned to his tribe by Joshua. Certainly the prophetic promises of God which are found in the 11th of Isaiah, and 31st of Jeremiah, are, to say the least, very favourable to the idea that Judah and Ephraim will yet possess Judea and that portion of Samaria which did not belong to Manasseh, the Lord having first miraculously separated them from each other and from the other tribes.

Some will perhaps feel it less difficult to admit that it is not absolutely improbable that Judah, the tribe of David and the Lord Jesus, and also Ephraim, the descendants of Joseph, and the tribe of Joshua, may be so specially favoured, while they reject the notion that any other tribes will be so distinguished, and ask for what conceivable purpose will the posterity of Levi be separated from the other Israelities. But is not (as has already been observed) such mention made of Gad and his territory in Jer. xlix. 1, that they appear to have their place in the mind and purpose of God, as well as Judah and Ephraim, with Judea and Samaria? Few will contend that there has yet been anything like an approximation to the fulfilment of Jer. i. 19, 20, which verses have been already quoted. When have Carmel and Mount Ephraim on the west, and Gilead and Bashan on the east of the Jordan, been inhabited, either by the literal or spiritual Israel in security and happiness since the day that these promises were announced by the Prophet Jeremiah? Certainly they have in no respect been fulfilled to the literal Israel up to the present hour.

We would call the reader's attention to the following passage, in which mention is made of the conduct of Zerubbabel, the Tirshatha, or governor of the returned Jews, to certain individuals who claimed to be of the children of the priests:—"And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai . . . . These sought their register among those that were reckoned by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, *till there stood up a priest with Urim and with Thummim.*"—Ezra ii. 61–63.

We must not lay too great a stress upon an isolated passage like this; yet it is impossible to regard it as altogether unimportant. It seems unquestionably to shew, that both Zerubbabel and Jeshua the high-priest regarded it at least as

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possible, even if not probable, that God would yet restore to the literal Israel the forfeited theocracy with the mysterious Urim and Thummim, although we have no right to assume that they did not consider such restoration to be probable as well as possible, when, as in the days of David (1 Sam. xxix. 7, 8), inquiry could be made, and an answer be immediately received from the Lord" (Ezra ii. 63; Nehem. vii. 65). Perhaps it is not unfair to suppose, that this speech of Zerubbabel may furnish us with a reasonably probable clue to the view of prophetic interpretation entertained by himself, and Jeshua, and other pious Jews who returned with them. We might thus be led to infer that at the time of the restoration from Babylon, the devout servants of God interpreted of the literal Judah, Jerusalem, Ephraim, and Israel, such portions of the prophetic books as are found in the 11th of Isaiah, the 31st of Jeremiah, the 4th of Micah, and the 37th of Ezekiel. But if we admit this supposition, we can scarcely refrain from advancing a little further. We cannot doubt that Zerubbabel and Jeshua were personally acquainted with Daniel at Babylon, and that they received from that illustrious prophet much counsel and encouragement when on the point of leaving the banks of the Euphrates for the vicinity of Jordan. They would not be likely to hold a theory of prophetic interpretation directly opposed to the mind and judgment of such a man, and such a prophet. We might thus infer that Daniel himself (and, if so, his three friends who were cast into the furnace at the command of Nebuchadnezzar) applied the glorious predictions alluded to above, to the literal Jerusalem, Judah, Ephraim, and Israel. Simeon and Anna would seem to have been of a similar opinion; and the manner and language of Mary to her Son, at the marriage-feast in Cana, leaves us little difficulty in discovering how she understood the words of Gabriel—"And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." The disciples of Jesus, also, continued to hold the expectation that a glorious future was in reserve for the literal seed of Jacob, as distinguished from the Gentiles, even after they had listened to their risen Lord, while, on different occasions, during the forty days which intervened between his resurrection and ascension, he spake to them "*of the things pertaining to the kingdom of God.*" For, on the day of his ascension, "they asked of him, saying, Lord, wilt thou, at this time, restore again the kingdom to Israel?" Did the risen Saviour reprove them for still cherishing, after he had himself

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spoken to them so largely of the kingdom of God, a worldly and carnal sentiment? No such thing. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost has come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." There is no injunction here to renounce the notion of a restoration of the kingdom of the literal Israel under the risen Jesus; the disciples are told to leave times and seasons with the Father, while their own especial sphere of duty is pointed out. But was no other reply vouchsafed to their important question? We are, perhaps, scarcely justified in peremptorily affirming, that no further notice was taken of it. For we read, that "while the disciples looked steadfastly toward heaven, as Jesus went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." May not these two men in white have been messengers sent by the Father, who had placed the times and seasons in his own power, to give to the inquiring disciples the only reply which, in his infinite wisdom, he deemed proper to be vouchsafed at that time—viz., that Christ would one day personally descend to earth in a cloud, as they had just seen him ascend, and that then, and not until then, would the kingdom be restored to Israel? They who are disposed to receive this view, may think it possible to see here a prediction of the Lord's* premillennial advent, and the subsequent re-establish-

* The late Mr Faber was, we believe, very decidedly opposed to the doctrine of a personal premillennial advent of the Lord Jesus. Yet, in one of his latest publications—"The Revival of the French Emperorship," p. 49—he makes the following admission:—"There is considerable reason to believe, that the final destruction of the irreclaimable antichristian powers will be effected by volcanic agency: and, from some prophecies, particularly that contained in the last chapter of Zechariah, no person can be blamed for expecting a *literal,** though only *temporary,* manifestation of our Lord on the summit of the Mount of Olives."

When commenting on Isa. lxiii. 1—"Who is this that cometh from Edom, with dyed garments from Bozrah?" Mr Scott very properly observes, that "it is remarkable that many have understood it of the sufferings of Christ, and of his being covered with his own blood; though nothing can be more evident than that he is represented by the prophets as covered with the blood of his enemies, and as a mighty conqueror and avenger, and not as a lamb slain for sacrifice." To many it will appear to be not less remarkable, that this pious and able writer should have brought himself to think that the pre-

* The *italics* are Mr Faber's.

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ment of the kingdom of Israel upon earth, under himself as the true David.

We do not wish to extend this paper to an inconvenient length, and hope to have the opportunity of again resuming the subject.

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## Art. III.—IS THE ADVENT OF CHRIST PREMILLENNIAL?

By evidence truth is discovered. Argument should be to that end, not for victory. On this principle, the following subject of inquiry is directed, Whether Christ is to come again on earth at the general resurrection and final end of the world, or before that period which is called the "millennium?"

If it be true that the literal interpretation of unfulfilled prophecy relative to the restoration of the Jews to their own land, and their future pre-eminence among the nations, is not in accord with the commonly-received opinion in the Church, we believe it to be no less true that the commonly-received opinion is not in accordance with the prevalent belief of the primitive Churches for the first two centuries. The English Church enjoins no precise rule of faith on this subject, excepting so far as the writings of her reformers and divines may incline to, and thence have perpetuated the common opinion, which appears to have taken its beginning and shape from the opposition which the earlier belief encountered from the allegorical interpretations of the Alexandrine school in the the third century.* Fulfilled

dictions of Zech. xiv. 1-4 were fulfilled at the destruction of Jerusalem by the Romans under Titus the son of Vespasian.

They who have advanced so far as to expect a literal, though only temporary, manifestation of our Lord on the summit of the Mount of Olives, as the yet future time when Zech. xiv. 2–4 shall be fulfilled, will not be long in advancing yet further, and expecting a literal and personal, but not merely temporary, manifestation of their Lord.

* Burnet, in his "Theory of the Earth," says, "St John outlived all the rest of the apostles, and towards the latter end of his life, being banished into the isle of Patmos, he writ his Apocalypse, wherein he hath given us a more full and distinct account of the millennial kingdom of Christ than any of the prophets and apostles before him. Papias, bishop of Hierapolis, and Martyr, one of St John's auditors, as Irenæus (lib. v. c. 33) testifies, taught the same doctrine as St John. He was the familiar friend of Polycarp, another of St John's disciples, and either from him, or immediately from St John's mouth, he might receive this doctrine. That he taught it in the Church, is agreed on all hands, both by those that are his followers, as Irenæus, and those who are not well-wishers to this doctrine, as Eusebius and Jerome."

"There is also another channel wherein this doctrine is traditionally derived from St John—namely, by the clergy of Asia, as Irenæus tells us in

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prophecy, of which history is the best interpreter, is not, too, made a necessary branch of study and preparation for the ministry; either as one kind of evidence of the truth of Scripture, on which the Church relies, or to serve as a guide to the meaning and bearing of the unfulfilled prophecies; hence individual bent, or opportunity afterwards for the study, appears to be the sole cause of exceptions to the prevailing opinion, and it is worthy of remark, that the exceptions are to be found mainly, if not altogether, among those who have made prophecy their particular study.

the same chapter. For, arguing the point, he shews that the blessing promised to Jacob from his father Isaac was not made good to him in this life, and therefore he says, 'without doubt these words had a further aim and prospect upon the times of the kingdom (so they used to call the millennial state) when the just, rising from the dead, shall reign; and when nature, renewed and set at liberty, shall yield plenty and abundance of all things, being blessed with the dew of heaven and a great fertility of the earth. According as has been related by those ecclesiastics or clergy, who see (saw) St John, the disciple of Christ, and heard of him what our Lord had taught concerning those times.' This, you see, goes to the fountain-head. The Christian clergy receive it from St John, and St John relates it from the mouth of our Saviour.

"As to the propagation and prevailing of it in the primitive Church, we can bring a witness beyond all exception, Justin Martyr (in his dialogue with Tryphon the Jew). He was contemporary with Irenæus, and his senior. He says, 'That himself and all the orthodox Christians of his time did acknowledge the resurrection of the flesh, and a thousand years' reign in Jerusalem restored. According as the prophets Ezekiel and Isaiah and others attest with common consent. As St Peter had said before (Acts iii. 21), that all the prophets had spoken of it.' Then he quotes the 65th chapter of Isaiah; and to shew the Jew, with whom he had the discourse, that it was the sense of our prophets as well as theirs, he tells him that 'a certain man amongst us Christians, by name John, one of the apostles of Christ, in a revelation made to him, did prophesy that the faithful believers in Christ should live a thousand years in the New Jerusalem, and after that should be the general resurrection and day of judgment.' Thus you have the thoughts and sentiments of Justin Martyr as to himself, as to all the reputed orthodox of his time, as to the sense of the prophets of the Old Testament, and as to the sense of St John in the Apocalypse.

"To these three witnesses, Papias, Irenæus, and Justin Martyr, we may add two more within the second age of the Church—Melito, bishop of Sardis, and St Barnabas, or whoever was the author of the epistle under his name. For these authors do not set it down as a private opinion of their own, but as a Christian doctrine, or an apostolical tradition. 'Tis remarkable what Papias says of himself, and his way of learning, in his book, called 'The Explanation of the Words of the Lord.' St Jerome gives an account of it: he says, in his preface, he did not follow various opinions, but had the apostles for his authors, and that he considered what Andrew, what Peter said; what Philip, what Thomas, and other disciples of the Lord; as also what Aristion, and John the senior, disciples of the Lord, what they spoke; and that he did not profit so much by reading books, as by the living voice of these persons, which resounded from them to that day.

"For there is not extant either the writing, name, or memory of any person that contested this doctrine in the first and second centuries. I say that

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I would here express my unqualified dissent from that objective opinion I have known to have been urged against the study of unfulfilled prophecy, which would escape from the difficulties of its position by maintaining that prophecy was intended only to shew the truthfulness of God after the event had come to pass. It is the abuse, not the right use, which is to be deprecated. Prophecy is a stimulus to hope by a prospective view, as well as a stimulus to faith by a reflex view. St Peter writes, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as to a light that

called in question this millenary doctrine, proposed after a Christian manner, unless such heretics as denied the resurrection altogether, or such Christians as denied the divine authority of the Apocalypse.

"We proceed now to the third century. Where you find Tertullian, Origen, Victorinus, bishop and martyr; Nepos, Ægyptius, Cyprian, and at the end of it, Lactantius, all openly professing, or implicitly favouring, the millenary doctrine.

"But, however, the fathers of the Nicene Council, about the year 325, are themselves our witnesses on this point. For in their ecclesiastical forms, or constitutions, in the chapter about the providence of God, and about the world, they speak thus:—'The world was made meaner, or less perfect, providentially; for God (did) foresee that man would sin. Wherefore we expect new heavens and a new earth, according to the Holy Scriptures, at the appearance and kingdom of the great God and our Saviour Jesus Christ. And then, as Daniel says (chap. vii. 18), the saints of the Most High shall take the kingdom. And the earth shall be pure and holy; the land of the living, not of the dead, which David foreseeing by the eye of faith, cries out (Ps. xxvii. 13), I believe to see the good things of the Lord in the land of the living. Our Saviour says, Happy are the meek, for they shall inherit the earth (Matt. v. 5); and the prophet Isaiah says (chap. xxvi. 6), The feet of the meek and lowly shall tread upon it.' So you see, according to the judgment of these fathers, there will be a kingdom of Christ upon earth; and, moreover, that it will be the new heavens and the new earth. And in both these points they cite the prophets, and our Saviour in confirmation of them.

"The Christian millenary doctrine was not called in question, so far as appears in history, before the middle of the third century, when Dionysius Alexandrinus writ against Nepos, an Egyptian bishop, who had declared himself upon this subject. But we do not find that this book had any great effect; for the declaration or constitution of the Nicene fathers was after; and in St Jerome's time, who writ towards the end of the fourth century, this doctrine had so much credit, that he who was its greatest adversary yet durst not condemn it, as he says himself—'Which things or doctrines (speaking of the millennium), though we do not follow, yet we cannot condemn, because many of our churchmen and martyrs have affirmed these things.'

"And when Apollinarius replied to that book of Dionysius, St Jerome says, 'That not only those of his own sect, but a great multitude of other Christians, did agree with Apollinarius in that particular, that I now foresee how many will be enraged against me for what I have spoken against the millenary doctrine.'

"We may therefore conclude that, in St Jerome's time, the Millenaries made the greater part in the Church; for a little matter would not have frighted him from censuring their opinion. St Jerome was a rough and rugged saint, and an unfair adversary, that usually run down with heat and violence what stood in his way."

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shineth in a dark place, until the day dawn." And St John prefaces the revelation of events which he was enjoined to shew to the Churches should befall till the Redeemer's return, with this benediction:—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." *

There is a peculiar inconsistency in the usual or prevailing mode of interpreting past and future prophecy. I will give a general instance to exhibit the error involved in the system, and a special instance as a more marked example. The varied, wonderful, and minute particulars which the prophets record of the past history of Abraham's descendants, have been found to be true to the very letter; history has interpreted the prophecies which described the events, and has borne evidence to the literal meaning being the correct one. But while the accomplished facts are accepted, the testimony of the witness (history) is rejected, in disallowing that the mode of interpretation which it has shewn to be correct as regards the past, is valid for the interpretation of prophecy relating to the future. The inconsistency is special, when a prophecy consisting of two parts, fulfilled and unfulfilled, is admitted to belong to the same person, or to the same subject; for example, the Jew believes —always has been willing to believe—the prophetic promises of Isaiah with respect to the future glory of the Messiah in their literal sense; but he will not accept in the same sense Isaiah's description of his incarnation and humiliation, but rejects it.

The Christian, on the other hand, prejudiced against the literal reign of Christ upon earth, spiritualises, and in fact rejects, the prophecy which the Jew delights in, but accepts the prophecy of the incarnation and humiliation in its literal sense; and thus each party, by first giving one kind of interpretation to one portion, and another kind to another portion

* Our Lord rebuked the two disciples who, while walking towards the village of Emmaus, were discoursing in wonder of the death and resurrection of him whom they trusted "had been he which should have redeemed Israel," and said unto them:—"O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." —Luke xxiv. 25.

And again, in Matthew xvi. and Luke xii., he reproved the Pharisees and Sadducees, who sought a sign or proof from him of his mission, saying that while they could foretell the changes of the weather from the face of the sky, they could not discern the signs of coming events in the times and circumstances they lived in. Also, when numbers were gathered together to hear him, he reproved them after the same manner, and in nearly the same words.

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of one prophecy, indisputably relating to the same person, lays himself open to a rebuke which either, if more consistent, might charge upon the other, and say, "You take the Scriptures and break them asunder, maintaining the meaning of as much as serves your purpose to be literal, and escaping from the remainder by maintaining its meaning to be spiritual."

Similar examples might be quoted from other prophets of the Old Testament, to shew that a literal interpretation of the past, and a spiritual interpretation of the future are irreconcilable. If the prophets of Judah and Israel predicted literal defeat, captivity, or banishment from the land, as punishment for the sins of the tribes, they all stimulate hope by consolatory promises of return, restoration, and ultimate triumph. Isaiah, especially, dwells upon the ultimate glory and pre-eminence of his nation in most glowing and stirring strains; Jeremiah and Ezekiel, in still plainer terms of prophecy; and it is alike the theme and climax of all. At the same time, it should be borne in mind as an argument in favour of the relation of these prophecies to the literal Israel, rather than to the Christian Church indiscriminately, that the authors of them are descendants of Abraham, belonging to a nation jealous beyond any nation of its privileges and associations, and speaking or writing for the reproof, correction, or encouragement of a particular people.

The effect of these triumphant strains of the old prophets upon the subsequent history of Judah was very marked. Overlooking and overleaping the sacrifice upon the cross, and their long tribulation and exile under the Gentile dispensation, the Jews entertained an immediate expectation of a glorious and conquering Messiah—a King, who, after beating back their Roman masters, would be mighty in battle and extended dominion, and reign over the re-united tribes in Jerusalem. Through the Jews, the expectation became general throughout the East. The angel Gabriel had announced to the Virgin Mary, that to the child Jesus whom she would bear, "should be given the throne of his father David, and reign over the house of Jacob for ever, and his kingdom be without end." Herod entertained a personal fear of the proximity of such an event, and has left on record a most cruel deed in the slaughter of the innocents, to prove how much he was moved by it. The disciples of our Lord could with difficulty, and only by degrees, be dissuaded from its accomplishment during their Master's life; and after his death and resurrection, on the eve of his ascension—still prepossessed with the same idea and wish, again asked,

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"Lord, wilt thou at this time restore again the kingdom to Israel?"

From the disciples, the expectation of a speedy return descended to the Churches. The same stimulating hope and consolation which the old prophets uttered under Jewish tribulation, were used by the writers of the epistles to encourage the hearts of their converts under persecution for the Christian faith, and it produced an ardent belief of seeing the event consummated in their day, aided as the expectation was by the destruction of Jerusalem, as well as subsequently revived and kept alive by signs of decadence in the pagan empire of Rome. A misapprehension regarding the return of Christ had unsettled the Thessalonians. St Paul, in his second epistle to them, alludes to this. Hence the necessity that this particular Church should receive from St Paul, and subsequently, through the Revelation imparted to the aged John, that all the Churches should likewise receive, a prophetic view of a long course of events which must first supervene.

As time with these events and generations of Christians passed away, the sanguine expectation of the early Christians yielded to a less literal interpretation of the predictions and promises respecting the second advent, and at last died out. Still this expectation of the early Christians is an historical fact. Their error as to time has been mistaken for error in the thing expected, and has thrown discredit upon it. The nature and ground of that belief are the interesting points of inquiry for Christians of the present day, as well as the true point to start from; the next point is to endeavour to ascertain to what period of the intermediate events we have now reached, that ours be not error of both time and belief. If we take up the commonly received opinion, and expect that events will progress towards universal blessedness over the whole earth, taking both Jews and Gentiles into the enlarging fold of Christ, and that *after this* he will return to judge the quick and the dead, we must be content with passages throughout the Bible difficult of explanation on this ground. A partial agreement there may seem to be, but not one that is complete and harmonious; the words of the prophets will be strained, and many expressions in the New Testament passed over. Two-thirds or three-fourths of the computed population of the world, composed of Jews, Mohammedans, and idolaters of all sorts, must be converted to the religion of the remainder, before the knowledge of the Lord can fill the earth, as the waters cover the sea. It is a subject for enthusiastic hopes and misdirected eloquence, but if the evidence of Scripture is against, and not for it, such

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anticipations before the return of Christ are unreal and unfounded.

From the *rule of fulfilled prophecy* (interpreted by history), a *precedent for the interpretation of unfulfilled* is sought to be established. While it is admitted that the language of prophecy is often highly figurative, it is maintained that the event, when it comes to pass, will be a *plain event*, happening upon earth, *manifest* to men's eyes and understandings, and such as history can record.

Experience of the forward march and retrograde movement of the truth;—churches formed, and the same churches passed away,—countries once blessed with the light of Christianity, now shrouded in the darkness of Mohammedanism—the gospel, where holding its ground, losing its essence and vitality; becoming corrupt, putting sense in the place of spirit; departing from the object of its Founder in the love of dominion, and after converting pagan Rome, holding its western provinces, through lust of power, in spiritual awe and ignorance; when most entire, corrupt; and when reformed, diverse and disunited, —with all this experience of the past, his surely is a sanguine mind who can hope to unite these long and numerous, muddy and tortuous streams into one, pure as at the first. Conversion has resembled the wanderings of a pilgrim, more than the march of a conqueror. It counts by units, tens, and hundreds, not nations, and beside the mass and increase of the world's population seems almost to halt. Mighty means, excepting miracles, it has beyond a former age, but drags a lengthening chain of evidence behind it. From this past of eighteen centuries of experience, the advocates of universal conversion have to found their hopes respecting the present aspect of the world.

If, from the past and present aspect of the Gentile churches, there is little hope of unity, or of the world's conversion, is there more ground for hope, human and scriptural (the fulness of the times of Gentile dispensation ended), in Jerusalem restored? —in the consummation of that one great revealed, divided, yet entire scheme of Providence, the object of which appears to be the restoration of man to the original grant of possession of this world, which man once held from God in innocence and purity—a design which had its beginning in the counsels of the everlasting Father, when the foundations of the earth were laid?

There had been rebellion in heaven. A world was ordained to be created, and to be made the scene on which a great principle was to be contested. Man, reasoning and intelligent, was to be the instrument. Principalities and powers, angels



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and all the hosts of heaven, were to be spectators of a coming contest between the Author of good and the author of evil. The result or victory was to be the vindication of the power and attributes of the conqueror to all eternity.

Step by step along the geological evidences of strata, denoting periods of progression, and fossil remains of vegetable, reptile, and animal life, denoting advance and gradual improvement, from that distant beginning when the gaseous vapours of chaos evolved themselves in material shape and structure, to the crowning work, the creation of man, the lord of all, this planet grew beneath the mighty design, and its Creator saw that it was good.

A change then came over the fair beauty of the scene; it affected man, if not earth also on man's account. Conflict with evil commenced. Free to choose, as always free to act, for happiness and life, man exchanged death and sorrow. But with man's fall came God's promise that the loss should be remedied—and the happiness, the life, the purity once more brought upon the fair scene. Between good and evil providences, man thus far has run his course; by the one, the promise of redemption and victory—by the other, fallacious hopes, deeper guilt and despair. Meanwhile, the angels and intelligences of heaven look on. That incarnate One—the promised Seed of Eve—has lived as man on earth, and withstood Satan. He redeemed his own soul from death, and by their faith in his mediatorial sacrifice for sin, he has justified and redeemed many, but these live not yet. Satan is still on earth, therefore earth (the original grant from God for man's possession) is not yet redeemed, or victory over evil proclaimed and complete.

And here let us ask, if it is consistent with what has been revealed to us of the Father's design for vindication of his attributes as Governor of the universe, through the history of man, to heavenly powers, and which carries on the face of it a memorial for all eternity, that the interloping spirit, driven out of God's presence for rebellion, who introduced the leaven of evil into the work which the Creator pronounced good, should retain the planet at the last for his own? For such is the conclusion of the prevailing belief, that the just will be taken to heaven, and the wicked remain on earth in everlasting misery and fire. Whose would then be the triumph? to whom belong the victory? God laid the foundations of this earth with wonderful care—stocked it with teeming life, varied in form, some in exquisite beauty, and all in admirable arrangement and order. He made it his especial care, and when

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Satan had polluted the fair face of it, corrupted man, introduced evil and death, sin and sorrow, he sent his Son to redeem and regain the lost inheritance to man, and promised victory. Where is the redemption and victory if Satan makes good his footing on this planet? Do not men count him conqueror who drives the enemy out, and retains the field?

We have thus endeavoured as briefly as possible to shew, that the English church has no precise rule of faith obligatory on her members, in relation to the principal events of unfulfilled prophecy, but only a general opinion, which opinion is not the same as the belief of the primitive church at its earliest source, but a departure from it; that this opinion is inconsistent with the writings of the prophets of the Old Testament, and untenable with many expressions of the New Testament; that it is as inconceivable of accomplishment, on the experience of the past and present aspect of the world and Christian churches, as it is inconclusive with respect to the knowledge we possess of the dealings and the revelation we have received of the designs of the Creator, as two parts of one harmonious plan—a plan exhibiting, by the fall and degradation of mankind, how exact a compliance with his commands the rigid justice of God requires, and by man's promised redemption and recovery and earth's restoration how his loving mercy is equal to his justice, but in his providence as supreme Ruler of the universe cannot exceed it; that the consequence of this erroneous notion is, whilst the Jewish nation generally stumbled at that stumbling stone, *the humiliation* of Jesus, the Christian church generally has taken the opposite course, and, exhausting her attention on his first coming, has remained heedless of, and is now prejudiced against, what the prophets have written concerning *his glory;* that the most prominent feature in the volume of unfulfilled prophecy is this glorious re-advent of our Lord Jesus Christ,—that great act which at once terminates the present and commences the next succeeding dispensation of Jehovah with this our world.

Christ, when he predicted the fall of the temple, told his disciples that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles are fulfilled;" therefore, these Gentile times must end when Jerusalem's restoration begins. St Paul, speaking in the eleventh chapter of Romans, of the relative positions of Jews and Gentiles under the Christian covenant, says, "Has God cast away his people? God forbid;" and, after continuing his argument, proceeds, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that

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blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and he shall turn away ungodliness from Jacob." "They (the Jews) are the natural branches; you Gentiles, wild branches grafted into their stock: they are beloved for their fathers' sakes, although now, in respect of the gospel, they are enemies, to your advantage, for through their fall salvation has been offered to you. But if their diminishing has been such riches (so valuable to the Gentile world), what will their fulness be? And if the casting away of them be the reconciling of the world, what shall the receiving of them (or the receiving of them back) be but life from the dead?" What mourning, what jealousy and emulation, will there not be, when they discover that the Messiah whom the despised Gentiles received, and they rejected, is the Deliverer whom their prophets spoke of; and how will their wonderful history (preserved a separate people, although scattered and persecuted among every nation as they have been for eighteen centuries), carry conviction to the ends of the earth! Salvation, which now sanctifies and justifies only a remnant among all that are named Christians (as all were not formerly God's Israel who were Abraham's seed), will then, in those days of the reception of the twelve tribes back to favour, be co-extensive with redemption.

It is not so much in the prophecies which relate to the future position of the Jewish nation that the main difficulty lies. The Jews are too marked a people, are too evidently undergoing punishment for the past, and are too evidently reserved for some great purpose, to present an obstacle to belief in their restoration. But it is that grand event in which their return to Judea is involved, and which, together with their restoration, will usher in the restitution of all things in heaven and earth, which raises a prejudice upon the mind unaccustomed to look upon sacred history and prophecy combined as the revelation of one entire design which has been begun, and which is to have its termination upon earth. Christendom generally places this event at the end or destruction of the world. In this opinion, I have stated my conviction, that neither the early churches nor the Scriptures appear to concur. The Jews every year are still watching for their King. Christendom does not expect his return till after many a long year, till the nations of the world are converted to Christianity. If the Jews be nearest the truth, it is at least certain that they will recover their vantage ground

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from the Gentiles, and be the best exponents of the later prophecies.

"Behold," said the last remaining disciple to the churches, "he cometh with clouds; and every eye shall see him, and they also which pierced him (the Jews): and all kindreds of the earth shall wail because of him."

"In that day," said St Paul to the Thessalonians, second epistle, first chapter, "when he shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel; and who shall be punished with everlasting destruction from his presence and the glory of his power; when he shall come to be glorified in his saints, and admired of all them who believe."

"The day of the Lord will come as a thief in the night, in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works therein shall be burned up."—2 Pet. iii. 10.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so shall we be ever with the Lord."—1 Thess. iv. 16, 17.

"Who" (at the time we look for him from heaven) "shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. iii. 20, 21.

"For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that I create: for behold, I create Jerusalem a rejoicing, and her people a joy."—Isa. lxv. 18, 19.

"Nevertheless," continues St Peter in his argument in the chapter before quoted, after saying that the world and the ungodly then upon it are reserved unto fire, like as it was overwhelmed with water in Noah's time, "nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

From the foregoing quotations we gather that when Christ returns, his coming will be manifest to every eye: those who pierced him (the Jews) are mentioned, as if then, as now, a separate group from the nations of the world. To the world he will come unexpectedly, as a thief in the night. The shout of his coming will awake the dead in Christ, who will arise first; then the faithful who are alive at the time upon the earth shall be caught up to meet the risen saints and the Lord in the

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air—their earthly bodies will be changed to celestial bodies, glorious, and similar to Christ's. Simultaneously, fervent heat will melt and disintegrate the elements of heaven and earth, and all the works on the earth will be consumed, together with those who know not God and obey not the gospel; these will be punished with everlasting destruction from his presence and the glory of his power; for he comes then to be glorified in his saints, and admired of all those who believe, upon a new and renovated earth. From St Peter's arguments we gather, that as the surface of this world was once overwhelmed with water (which Scripture tells us was done on account of the great guilt of its inhabitants, when a remnant was saved to perpetuate the remembrance of the true God, and to multiply and fill the earth till now), so the world and its inhabitants are again, saving some as a remnant, doomed to destruction and purification by fire, and that out of this fire a new earth, wherein dwelleth righteousness, will arise. That this fire will not be utter destruction or annihilation to the solid materials of the globe, but only renovation, we learn from the corroborative quotation from Isaiah, as well as from similar passages, that Jerusalem and the land of Judea, or the position of places upon the present earth, will be recognised.

Nebuchadnezzar, king of Babylon, had a dream. Under the form of an image whose brightness was excellent and form terrible, he saw the great powers or kingdoms of the world: he saw first his own monarchy as the head; next in succession he beheld the Persian monarchy; below that the Grecian; and after that he saw the Roman dominion over the nations of the world, strong in its power as iron, and its subsequent division into ten other kingdoms. He beheld the image, till a stone cut out without hands smote upon its feet of iron and clay (at the time of the existence of the divided powers of the Roman monarchy, when some of its ten kingdoms were strong as iron, and others of inferior power and cohesion as clay), and brake the whole into pieces, which disappeared like chaff in the wind, and the stone became a great mountain, and filled the whole earth.

In the reign of Belshazzar, king of Babylon, Daniel, a Jewish captive and prophet, had a vision, and saw emblems of the same great powers. Upon the fourth beast or emblem, which was dreadful, terrible, and strong, Daniel beheld ten horns, representing kingdoms, from among which sprang up another little horn, and this horn had the eyes and mouth of a *man*, speaking great things. (The assumed power of the Papacy). Daniel looked on in amaze at the great words the

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horn spake, till the beast was slain, his body destroyed and given to the burning flame; then he saw one like the Son of man come in the clouds of heaven, and to him was given dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him, and was told that subsequent to the dominion of the four beasts, to the saints of the Most High shall be given the kingdom, and they shall possess it for ever.

In these two visions of Nebuchadnezzar and Daniel, we have two distinct prophecies of the kingdom of Christ, as well as an intimation, by a prophetical notice of a preceding order of events, since fulfilled, of the time or period of its coming. Nebuchadnezzar aspired to universal monarchy, or to reign over the whole inhabited portion of the world. To him, therefore, was appropriately shewn a vision of three other great monarchies, which would lay claim to the same universal rule, and succeed his own, till, in the days of the fourth monarchy or power, a system of laws and government undevised by man, and gradually growing up, upsets these human kingdoms and fills the whole earth.

In Daniel's vision, besides the approximation to the period of its advent, we have a better apprehension of the nature of the fifth universal kingdom, which is to succeed the four preceding ones. It comes to pass in the last days of a power which arose out of the fourth beast or kingdom, which is generally understood to mean the papal power of Rome, which succeeded to the imperial. This beast at length is slain, his body destroyed and given to the burning flame. In Thessalonians, St Paul, speaking of this power, says, "The Lord will destroy it with the brightness of his coming." This statement of St Paul would appear to give an immediate sequence of the latter part of Daniel's vision to the total overthrow of the papacy. "Then," at the time of the overthrow, "he saw one like the Son of man come in the clouds of heaven, and to him was given dominion, and glory, and a kingdom, that all people and languages should serve him;" and, subsequently to the dominion of the four beasts, "the saints of the Most High shall be given the kingdom, and shall possess it for ever."

The scene where the kingdoms bear rule is the earth. The stone which became a great mountain is described as filling the earth. Daniel's vision connects this stone or mountain with Christ's kingdom. The Son of man comes not after the inhabitants of the world are converted to Christianity by

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missionary efforts, or while the Christian world is living in careful observance of his commandments, but destruction of the wicked follows in his path; he comes in a time like that before the deluge. As the days of Noah were—of forgetfulness of God and general corruption—in such, we are told, the coming or return of Christ will be.

In Revelation, when the seventh angel sounded, there were voices in heaven saying, "The kingdoms of *this world* are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Then the four and twenty elders fell upon their faces, and worshipped God, saying, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and shouldst destroy them which destroy the earth."—Chap. xi.

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him. And after that (επειτα ταυτα) he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast; . . . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not at all until the thousand years were finished. This is the first resurrection."—Chap. xx.

Here the voices in heaven say, it is the kingdoms *of this world* which are become the kingdoms of Christ, and that he shall reign for ever; which resumption ("Hast taken to thee thy great power") rather than assumption of sovereign power by Jehovah, the elders return thanks to him for, as well as confirm. It is the time of wrath to those who upon earth destroy the earth—of reward to the prophets and saints, and all that fear Jehovah's great name.

But another event is connected with the resurrection and reward of the witnesses of Jesus. An angel comes down from heaven and binds Satan, and shuts his influence off from the earth for a limited time, to be followed afterwards by his being

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loosed again, and returning to earth for a short time more. The author of evil gone away, evil is gone from earth—earth is again as Paradise in the early dawn of our race, before Adam fell, or as heaven: nor is it derogatory to Christ, whose mission is redemption to earth and man, that he should reign paramount on earth, and the kingdoms of the world be his.

A faithful army, who have served him and disciplined themselves to his rule, arise from their graves to welcome him. This is the first resurrection—a resurrection of prophets, and apostles, and saints, with the faithful in Christ found on earth, their human bodies having undergone a glorious change as we have seen: the past and present servants of Christ unite, and on a new and renovated earth reign, or administer the government under Christ—the King—over the restored Jews, and the nations which are spared, and continue to possess this planet in righteousness and immortality for ever. But the rest of the dead, or unfaithful dead, live not at all until the limited time is finished. Elsewhere we are told in Scripture, that the souls of the wicked are called to judgment and punishment, when Satan and his wicked angels are finally condemned, which is not at this period. To this St Paul appears to agree—"But every man in his own order, Christ the firstfruits (of resurrection); afterwards (*επειτα*) they that are Christ's at his coming; then (*ειτα*) cometh the end, when he shall have delivered the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." Three distinct periods: at the end of all Christ delivers up the earth renovated and perfected in righteousness to the Creator. "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is Death."

"And I (John) saw a new heaven and a new earth: for the first heaven and the first earth were passed away. And I saw the holy city, new Jerusalem, coming down from God out of heaven. And I heard a voice, saying, The tabernacle of God is with men, and he will dwell with them. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these things are true and faithful."—Chap. xxi.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David," &c.—Chap. xxii.

If we turn back to the prophets, we find that one and all strike the same string—the King who will reign over the land, and the entire people, who will then be all righteous.

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"Behold! the days come, saith the Lord" (by the mouth of the prophet Jeremiah, chap. xxxiii.), "that I will perform that good thing which I have promised unto the house of Judah and Israel. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and justice in the land. In those days Judah shall be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel," &c.

"Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season, then may also my covenant with David my servant be broken, that he should not have a son to reign upon his throne," &c.

"Considerest thou not what this people (the Chaldeans) have spoken, saying, The two families (Israel and Judah) which the Lord hath chosen, he hath even cast them off? Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and will have mercy on them."

"For unto us a child is born" (Isa. ix. 6, 7), "unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Compare these words of Isaiah with the words before quoted, as spoken by the angel Gabriel, at the time he announced to the Virgin Mary the calling and office of her promised Son: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

And again, with the aged Simeon's prophetic prayer, when he took the infant Jesus in his arms in the temple: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people, to be a *light* to lighten the Gentiles, and to be the *glory* of thy people Israel." In the dawn and in the

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morning, the sun may be said to give light or lighten, but it is only when he shines in an unclouded sky and from meridian height that he can be said to be in his glory.

A promise made to Judah and Israel will be performed, says Jeremiah. At the time of its performance, a righteous branch or offshoot shall grow up unto David, or from the root of David; this branch shall execute judgment and righteousness in the land, Judah shall be saved, and Jerusalem dwell safely at the time, and she (that is, the city of Jerusalem, whose name now signifies "vision of peace") shall then be called or styled, "The Lord our Righteousness." For be assured, David shall never want a man to sit upon the throne of Israel. If ye can break God's appointment of day and night, that each should not succeed the other in regular order, then is it possible to break his covenant with David, that he should not have a son upon his throne.

The Chaldeans seeing Judah enslaved in Babylon, and Israel gone into captivity—all the tribes exiles from Judea—triumphed and said, "See! their God has cast them off;" but be assured, if day and night, and the ordinances of heaven and earth, are by God's appointment, so sure has he *not* cast off the seed of Jacob and of David his servant, but will take his seed to be rulers over the seed of Abraham, Isaac, and Jacob; and as sure and as certain as the succession of day to night, and of God's other ordinances of the seasons, and visible periodical changes in the heavens, equally sure and as certain is his promise to cause the captivity of both Judah and Israel to return.

Had a succession of kings in David's line continued on his throne from the return of Judah, or two tribes after their seventy years' exile in Babylon, to the present day, the assurance that David shall not want a man to sit upon his throne might be thought to be fulfilled; but the promise has a wider signification than even this would make it,—it includes both Judah and Israel, the twelve tribes; and the king who will sit on David's throne will, like him, bear rule over them all. Isaiah's prophecy bears such undeniable reference to Christ in the first portion, and is so similar to Jeremiah's in the latter portion, that it is plain the prophecy still waits to be fulfilled, and that Christ is intended to fulfil it. "The government," says Isaiah, "shall be upon the shoulder of the wonderful child, upon David's throne and kingdom, in judgment, justice, and peace for ever." This assurance an angel repeated to his virgin mother, when Judea was under Roman governors, and had no king but Cæsar—"The Lord God shall give unto him the throne of his father David; his reign and

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kingdom over the house of Jacob shall have no end." And the aged Simeon, who waited for the consolation of Israel, took the wonderful child in his arms, and, moved by the Spirit to see both the rising and meridian height of the "Sun of righteousness," bore testimony that he should be, what he *has been*, and is *still*, "a light to lighten the Gentiles," and also to what he has *not yet* been, but *will be* when the full day is come, "the glory of Israel."

"Then" (when the promise sure as day and night and the ordinances of heaven is ready to be fulfilled—when Gentile light is to be eclipsed or surpassed by Jewish glory—and Jerusalem no longer trodden down of the Gentiles, because the Gentile times are fulfilled), "then shall the Lord go forth and fight against those nations as when he fought in the day of battle, and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east," &c.

"And the Lord my God shall come, and all the saints with thee. And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one. All the land shall be turned as a plain, and it shall be lifted up, and inhabited in her place. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

"And it shall come to pass, that every one that is left of the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and keep the feast of tabernacles. And whoso cometh not up of all the families of the earth to worship the King, the Lord of hosts, upon them shall be no rain."—Zech. xiv. And Isaiah, speaking of the same time, says, "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many."—Chap. lxvi. 15, 16. And further on in the same chapter, "And I will send those that escape, and they shall declare my glory among the Gentiles, and they shall bring all your brethren for an offering unto the Lord out of all nations, &c., to my holy mountain Jerusalem, and I will take of them for priests and for Levites." "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord; so shall your seed and your name remain, and it shall come to pass (or after that) shall *all* flesh come to worship before me, saith the Lord."

Nor must we omit to bring forward the confirmation of Ezekiel's testimony before concluding our review of the old

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prophet's promises. "Behold," he wrote, "the children of Israel I will take from among the heathen whither they be gone, and will gather them and bring them into their own land. I will make of them one nation; one king shall be king to them all: they shall be no more two nations, nor divided into two kingdoms." At the time Ezekiel recorded this, ten tribes, or descendants of ten out of the twelve children of Jacob, were off the land and carried beyond Euphrates, and are still somewhere in the heart of Asia; Judah, or the descendants of the other two children, were exiles in Babylon; these last have returned, but are again in exile and dispersed throughout the world. Israel, or the ten tribes, have never since returned.

When both are united in the land once more, "David, my servant, shall be king over them; then (as they have not hitherto done) they shall walk in my judgments, and observe my statutes; and they shall dwell in the land that I have given unto Jacob my servant (their common father), wherein your fathers dwelt; they and their children, and their children's children, for ever; and my servant David shall be their prince for ever."—Chap. xxxvii.

We have thus seen how Isaiah told the Jews of a wonderful and excellent child or person who would be born, and who, on account of his high character, would be styled the Prince of Peace, and sit and reign for ever upon David's throne, in perfection of government and equity, and that the zeal of the Lord would bring the great event to pass. At another place Isaiah has recorded Jehovah's intention of creating a new heaven and a new earth, so superior to the former that in comparison the former will be forgotten; and that Jerusalem shall be created a rejoicing, and her people a joy—a metropolitan city for the just and great King—the once-favoured and never-forgotten nation of the Jews, inhabitants of the capital city and province. Jeremiah repeats and confirms Isaiah, both as regards the Prince and the people. Ezekiel is even plainer. The entire family of Israel or Jacob, or representatives of the twelve tribes, are to be gathered from among the heathen, and brought back to their own land, to be made one nation, under one king, no more two nations or kingdoms. When again united, an *especial* person, called "David my servant," shall be king over them, and their prince for ever. The land shall be Jacob's land, where their fathers dwelt. They shall walk in God's judgments and observe his statutes; and as they and their children's children inhabit the land for ever afterwards, it is fairly concluded they will evermore walk

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in and observe them; for exile from the land has ever been their punishment for disobedience. Zechariah, prophesying after Judah's return from captivity in Babylon, records the advent of the conquering King. His saints are with him; He is made king over the whole earth: there is one Lord, and his name one. Jerusalem is safely inhabited—is restored: no more utter destruction, but peace and righteousness for ever. Once the casting-off of the Jews was the reconciling of the world; the Gentile nations heard the Word and received the promises the ancient people rejected; now the receiving of the Jews back to their former favour will act as life from the dead, or as the activity of life compared with the stillness of death, to a fallen world; not salvation to some Jews and some Gentiles, but redemption to all mankind, and to earth renovation. Peace and reward to the saints; but first destruction to the ungodly, who disobediently, by private or public sins, perpetuate evil and disquiet the earth. Christ reigning on earth, righteousness is now paramount. Satan captive, confined, and exiled, evil succumbs. In the Creator's dispensation of the fulness of time it comes to pass. The sword and the fire overwhelm the earth, as the waters did in old time. A remnant of the past and present, of risen prophets and saints and just men since the foundation of the world, together with those on earth whom mercy spares, put on immortality and reign upon the earth: then, too, are the promises made to Abraham, that his seed should possess the land for ever, to be fulfilled, the literal seed round about Jerusalem, the city of the great King, and the seed in Christ, in the Gentile nations of the world.

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more."—Zeph. iii. 14, 15.

Is there not something misapprehended and undefined in the common hope and saying of going to heaven, as if to a distant place apart from earth? Is not the Paradise that was lost on earth more likely to be regained on earth? The state of future happiness may still be more perfect than the innocence of Adam and Eve, as the wisdom which experience and knowledge begets is of a higher order than the simplemindedness of childhood and youth, and, apart from the ills of mortality, in another life, has greater development and scope for happiness; and earth, as the scene and home, will then have progressed, changed, and improved. As the mechanical acts of life are imitations and appliances of the Creator's patterns and designs,

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so is a new discovery in science a comprehension of another principle by which the God of nature works. Revelation is the moral law which man has received from his Creator by which to govern himself; science is the universal law, or comprehension of the principles of nature, by which the Creator governs the material universe; and this revealed and acquired evidence of truth will be found in concert with reason (as reason and a right faith and knowledge of God ever is), as well as linked together in one harmonious whole. The observation of astronomers, single or accumulated, during many lives, has detected the cause which sustains the stars in their places, and marked evidences which seem to point to a beginning of matter, or the origin of worlds, and have deduced an onward progress, a growth and history and destiny for all. Geology digs into the earth, and exposes the strata which form its crust, and like the leaves of a book, in which the history of a country and its inhabitants are recorded, shew them one after the other, each with its fossil plants and shells, its enormous reptiles, its gigantic quadrupeds; the connecting links, in short, in the vegetation, life, and material structure of a world whose last occupant has been man. Chemistry brings its aid to the task of man's inquiry respecting the beginning and destiny of his home, and shews how that the granite rocks are soluble, vapours and gases transformed by condensation to fluids and solids, and that the simple, uncombined elements of nature are few.

Where, then, and what is heaven? It cannot be the azure space of the skies, for that is void: immortal spirit could not rest, or mind find occupation there. Is it not more likely to be the material worlds—the moving stars—where angels, principalities, and powers dwell? One star, too, exceeds another star in glory, in size, and in degree of brilliancy and splendour. Between this earth and other of the planets, as well as between what are called the fixed stars and each other, there is diversity; shorter or longer periods of annual revolution; some whose times we mark, and others whose times seem infinite; yet each related to all, and one law balancing and pervading all; and with all their vast variety of apparent duration and progress, there is a probable change to higher development, and a probable advance to higher perfection and happiness for all. Heaven, then, must be the place which the presence of God specially illumines. Not one place only, because God is omnipresent; nor now on earth, for the devil as yet is prince of this world, and has the dominion of it. But before Adam fell, it was an integral

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part or province of heaven; and when Satan is dispossessed, it may become so again. The common idea of heaven, as an abode for the just somewhere in the skies, is imaginative and undefined. Revelation has given to reason better and more practical evidence, that it is this earth, purified by fire and restored. In Scripture we meet with heaven indiscriminately spoken of, as the "kingdom," "heaven," or "earth." "Thy kingdom come, thy will be done on (επι) earth, as it is in heaven." "Blessed are the meek, for they shall inherit the earth." "Rejoice and be exceeding glad, for great is your reward in heaven." So also in the Psalms (and David, as a prophet, as well as minstrel or bard, keeps the consummation, like all the other prophets, always in view, that is, the abundant peace and greatness of the Messiah's kingdom). "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "For such as are blessed of him shall inherit the earth, and they that are cursed of him shall be cut off." And again, "The righteous shall inherit the land, and dwell therein for ever."—Ps. xxxvii.

Our Saviour said, and it has often been quoted against this line of argument, "My kingdom is not of this world;" but he added, as if in qualification, "but *now* is my kingdom not from *hence*." And he did not deny the imputation of "King of the Jews;" but did not, for the same reason of time and circumstance, directly admit it. The *prevailing* opinion of Christ's return at the end or final destruction of the world, and which includes also the above ideal notion of heaven, engenders a difficulty—not to call it a contradiction—in many expressions of Scripture, which the opposite opinion takes in their obvious meaning, thereby making the expressions consistent with the like throughout the Bible, and with antecedents, the import and meaning of which either are interpreted by the past or are not doubted; at the same time that it supplies a key to many difficult passages of Scripture, lays down a tangible plan or scheme of Providence, based upon the whole revelation of Scripture, as foreshadowed in the Old Testament, and confirmed and inculcated in the New. It is simple, direct, and plain, as grand, and as conducive to man's happiness as the other, derogatory neither to the Saviour nor to the expectations of the redeemed, but vindicating God's ways to man's reason.

It is evidence which carries conviction in all argument, and that evidence is the plainest which is most direct. That it is

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important to consider the later prophecies, inasmuch as their construction and the construction of prophecy generally will admit, in their plain and obvious meaning and bearing, we have Christ's own testimony, "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil. Till heaven and earth pass, one *jot* or one *tittle* shall in nowise pass from the law (and the prophets, as implied in his first sentence, and comprising, with the books of the law, the entire book of the Old or Jewish Testament or Covenant) till all be fulfilled." When the whole of Scripture revelation is fulfilled, the consummation and the end will have come, and with the end those changes in the earth, and probably in the planetary system in its relation to the earth; and if throughout the planetary system, onward it is possible by effect and natural law upon the whole heaven, as balanced, sustained, and involved each with the other. The sound of the trumpet of the second advent, which changes this globe, and convinces its whole inhabitants of the majesty, justice, and mercy of God, may, in this grand and foreordained, glorious and gradually effected scheme of mercy, vindicate and proclaim the vindication of the attributes of Jehovah, as seen in his universal rule throughout the stellar universe.* In our existence here

* Nichol, in his "Architecture of the Heavens," page 181, speaking of the planetary system, says—"Still farther, the system, though strong, is not framed to be everlasting, and our hypothesis also develops the mode of the certain decay and final dissolution of its arrangements. Remember the effects of the solar ether! Although no mark of age has yet been recognised in the planetary paths, as sure as that filmy comet is drawing in its orbit must they too approach the sun, and, at the destined term of their separate existence, be resumed within its mass. The first indefinite germs of this great organisation, provision for its long existence, and finally its shroud, are thus all involved in that master conception, from which we can now survey the mechanisms amid which we are! But it may be asked, Does not this solar ether rotate along with the planets, and therefore not retard them?

"It must rotate somehow; the comets will one day discover this for us; but it cannot rotate with velocities corresponding to all the planets. Nay, the very ellipticity of the planetary orbits, small as this is, necessitates a retardation in every one of them, however the ether may rotate. And mark the nature of this natural decay. It comes not, as Newton thought, by *accident, derangement, or disease,* but through the *midst of harmony;* it is an easy consequence of the venerable power which first evolved us, infused our planetary system with the spirit of life, and gave it structure and strength. Our supposed origin of the planets gave them and their satellites that kind of orbits, and that kind of rotation, which produced their permanence; and the inherence of this same nebulous parentage, viz., the existence of an ether, leads gently to their decline. So dies Nature's unblemished child—the simple flower! It bursts its seed, buds and blooms, and then in unimpaired obedience draws in its leaves and sinks into the lap of its mother earth."

"The idea of the ultimate dissolution of the solar system has usually been felt as painful, and forcibly resisted by philosophers. But after all, why



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on earth, we have only the finite to compare with the infinite; our apprehension is measured by the scenes and term of our life, and the limited discernment or evidences of our senses; and the deductions of reason from the things which our outward impressions convey to us are ordinarily the only guides man brings to the understanding of the nature and attributes of God, the Creator and Sovereign of the universe, and the manner of performing the promises of His revealed will. Yet since revelation has laid a basis for that highest of human knowledge, (which, gathering with the observation of successive generations, like experience on the head of the aged, now reverently inquires into effects proceeding from the one Great Cause, and has traced some upwards to a first principle or unerring law, while the conceptions and comparisons of the mind are enlarged thereby, as well as benefited by the clearer light which the advance of kindred sciences has thrown on the works of nature's God;) it is possible to conceive how the Almighty works, not by sudden miraculous effect, but by natural law, long order and progress, seeing the end from the beginning, and advancing, it is probable, men and angels, and the worlds they inhabit, to higher charges, each grander and more perfect than the preceding. Such appears to be the beginning and progress and destiny of this *planet,* and its moral and intelligent inhabitant, *man;* the record of the past, which both can furnish, is our *experience;* and the promise for the future in which both share is our *conception* of the government of Jehovah (derived from the prophetic word), in that day when time ends and "for ever" begins, the "ages of ages," *αἰῶνας τῶν αἰώνων* of the Greek, the "secula seculorum" of the Vulgate—that infinite circle, and higher destination in the eternal universe, whose revolution we cannot measure, and yet whose onward path has doubtless law, and central sustaining sun. One such revolution, compared with earth's present year, is infinite, and a succession of such revolutions, although literal years, to human centuries are as eternity. *Age upon age* they are, for the longest age and record of earth may be far short of one of them. Still, in endless space, where satellites revolve round planets, planets around suns, and suns, planets, and satellites together are

should it be painful? Absolute permanence is nowhere visible around us; and the fact of change merely intimates that in the exhaustless womb of the future, unevolved wonders are in store. The phenomenon referred to would simply point to the close of one mighty cycle in the history of the solar orb—*the passing away, in short, of arrangements which have fulfilled their objects, that they might be transformed into new.*"

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balanced by larger systems with central luminaries or suns, till the aggregated whole forms one grand moving universe, teeming with worlds of every size, revolution, and duration; *the aggregated universe* full of clustering worlds, now itself in motion and revolution around another and another universe, for ever onwards through space; still, the springs and the movement, and the running down and the winding up, of this space-filling and complicated mechanism, are as much in the hands of the Maker as the beginning and progress and destiny of this planet. And although, between the annual revolution of the smallest, and the longest revolution of the grandest orb, the comparison is as infinite as their diverse degrees of size incalculable and inconceivable, yet may it not bring the highest to that perfection which *supposes no further necessity for change,* and which resides only in the one self-existing First Great Cause, who alone throughout all space is eternal and unchangeable?

Allusion has been made to expressions in Scripture whose bearing is in favour of Christ's re-advent in glory and dominion upon earth: the following are some from the New Testament—
"And Peter said, Behold we have forsaken all and followed thee; what shall we (the disciples) have therefore? And Jesus said unto them, Verily, I say unto you, that ye which have followed me, *in the regeneration,* when the Son of man shall sit upon the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 27, 28.

"There is no man that hath left house, or parents, or brethren, &c., who shall not receive manifold more in this present time, and in the world to come life everlasting" (here the Greek word for world is '*αἰῶν,*' literally age, or age to come).—Luke xviii. 30.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."—Matt. xxv. 31.

"(David) therefore being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his throne."—Acts ii. 29, 30.

"But these things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye, therefore, and be converted, that your sins may be blotted out, when the times *of refreshing* shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heavens

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must receive until the times of the *restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts iii. 18–20.

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."—Acts v. 31.

"Simeon hath declared, how God at the first did visit the Gentiles, *to take out of them a people for his name.* And to this agree the words of the prophets, as it is written, *After this* I will *return*, and will *build again* the tabernacle of David which is *fallen down*, and I will build again the ruins thereof, and I will *set it up:* that the *residue* of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."—Acts xv. 14–18.

"And now I (Paul) stand and am judged for the *hope of the promise made of God unto our fathers:** unto which promise our twelve tribes, instantly serving God day and night, hope to come: for which hope's sake, king Agrippa, I am accused of the Jews."—Acts xxvi. 6, 7.

"That in the *dispensation of the fulness of times*, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."—Eph. i. 10.

"In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the *redemption of the purchased possession*, unto the praise of his glory."—Eph. i. 13, 14.

"That thou (Timothy) keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in his times he shall shew, who is the blessed and only potentate, the King of kings and Lord of lords."—1 Tim. vi. 14, 15.

Also in the 1st chapter of Hebrews, we read, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." This chapter, and also the second of Hebrews, have frequent references and quotations from the Psalms—psalms which describe the majesty and grace of Christ's reign. The 8th verse, just quoted, is from the 45th Psalm. But the scene and the seat of the kingdom there described would appear to be the earth; for in the 16th and 17th verses of the same psalm it says, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in

* By the prophets.

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all generations (of men), therefore shall the people praise thee for ever and ever."

The 12th verse—("I will declare thy name unto my brethren," &c.)—of the second chapter of Hebrews, is a quotation from the 22d Psalm, which psalm shortly after continues, "The meek shall eat and be satisfied; they shall praise the Lord that seek him; your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is Governor among the nations." And after the allusion to the throne, and sceptre, and kingdom, in the quotation from the 45th Psalm, in the first chapter before mentioned, there follows a quotation from the 102d Psalm, describing the changes in the heavens and earth, which have already been recited from other parts of Scripture, as cotemporaneous with Christ's return in glory: "Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed: but thou (to whom the sceptre of the kingdom belongs) art the same, and thy years shall not fail."

It may not be inappropriate here to refer to more quotations from these and other psalms. In the 89th Psalm, we read, "Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens. I have made a covenant with my chosen: I have sworn unto David my servant; thy seed will I stablish for ever, and set up thy throne from one generation to another. O Lord, the very heavens shall praise thy wondrous works, and thy truth in the congregation of the saints." "I will make him (David, my servant) my firstborn, higher than the kings of the earth: my mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. But if his children forsake my law—if they break my statutes—nevertheless will I not suffer my truth to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. I have sworn once by my holiness, that I will not fail David; his seed shall endure for ever, and his seat is like as the sun before me. It shall be established for ever as the moon, and as the faithful witness in heaven."

It has been shewn by the Prophet Jeremiah, how the promise is as certain as the succession of day and night, and the ordinances of the visible heavens, that neither the seed of Jacob nor of David would be lost, but would return, the one to

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rule over the other. By Isaiah, how the wonderful child—the Son—should take and possess the government and throne of David, and establish it in judgment, and justice, and peace for ever. And by Ezekiel, how the dispersed children of their common father, Israel or Jacob, should be gathered from among the heathen, made again one nation, and have one king to rule over them. That that king shall be David, or of the seed of David; the land, the land of their fathers; and their possession, and the king's (or David, my servant's) rule, shall be perpetual, or as it is expressed, "for ever."

"Tell it out among the heathen that the Lord is king, and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the folk righteously."—Psalm xcvi.

"The Lord is king, the earth may be glad thereof, yea, the multitude of the isles may be glad thereof."—Psalm xcvii.

"O sing unto the Lord a new song, for he hath done marvellous things. With his own right hand and with his holy arm hath he gotten himself the victory. The Lord declared his salvation; his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and truth toward the house of Israel, and all the ends of the world have seen the salvation of our God. Shew yourselves joyful unto the Lord, all ye lands; sing, rejoice, and give thanks. . . Let the floods clap their hands, and let the hills be joyful before the Lord: for he is come to judge the earth. With righteousness shall he judge the world, and the people with equity."—Psalm xcviii.

Again, St Paul in Hebrews says (chap. ii. 5), "For unto the angels hath he not put in subjection the (habitable) world to come (*την οικουμενην την μελλουσαν*), whereof we speak," and then refers to the 8th Psalm, which describes the dominion of man, or of man through Christ the Captain of his salvation, over the whole earth. "Thou hast put all things in subjection under his feet," said the prophet David, in allusion to the future, "but now (adds St Paul, in the 8th verse) we see not yet all things put under him." "For behold, the days come," hath the Lord spoken by the mouth of the prophet Jeremiah, "that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice *in the earth.* In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, The Lord our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel

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out of the land of Egypt; but, The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." "For as the new heavens and the new earth which I make shall remain before me," saith the Lord by Isaiah, "so shall your seed and your name remain." Then "will I make Jerusalem a praise in the earth;" and "the fulness of the Jews as life from the dead" to a fallen world. "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isa. lii.

"His name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in him: all nations shall call him blessed." "And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen, and amen."—Ps. lxxii.

*It is undeniable* that Scripture records that a period will arrive of glorious days of *universal peace, plenty, and righteousness,* and that *the scene of it will be earth,* and that the term of its endurance, as it is translated, *will be "for ever."* It cannot take place BEFORE the Saviour's return to earth, because, till that event takes place, there will continue to prevail disquiet and death, unhappiness and sin, in its average amount throughout the world. The world will be, we are told, as a field containing trees and wheat, and both growing together, like virtue and vice, side by side, until the harvest—mankind incredulous and sinful, as in the days of Noah and the days of Lot, and then taken by surprise when the Lord of the harvest arrives. It cannot be AFTER Christ's return, if, according to the prevailing opinion, his second coming will summon both the quick and the dead to the final judgment, and close the history of man and the world he inhabits, by taking the good away to heaven and the bad to hell, or leaving them here in hell with the wicked angels, while the earth is either dissolved and annihilated by fervent heat, or left in torment and unquenchable fire for ever.

To help to the conclusion, therefore, that the second advent will precede and usher in this happy state of world-wide peace, plenty, and righteousness, there is this further testimony, that the *Bible closes leaving our Lord upon the earth.* We find there Satan dispossessed, at first for a limited period, and then utterly cast out. The wicked too are gone, the saints and just

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**remain, and the Redeemer, whom all who bear his name confess will one day come a second time on earth, has left us not one *word, record,* or *intimation* of his second departure from it.**

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## Art. IV.—DISCORDS AND CONTRADICTIONS OF POSTMILLENNIALISTS.*

We have often observed a remarkable peculiarity in the treatment of works on prophecy by the periodical press. All upon the postmillennial side of the controversy are represented as convincing in point of argument, without the slightest allusion to the fact that on many points the several authors are diametrically opposed to each other in their conclusions. We have been accustomed to set down this peculiarity to the account of pure ignorance, imagining that the critic either never read at all the works in question, or was not sufficiently acquainted with the subject to be able to ascertain the precise bearing of their reasoning or their remarks. We have, however, been somewhat startled by meeting with a flagrant example of this practice in the preface to the volume before us: and we are scarcely disposed to allow the author the benefit of a plea which he would probably be ashamed to put forward. At page iv. we find the words—"He would refer any of his readers who may wish to see a fuller discussion of the subject to the able and valuable work of the Rev. Dr Brown of Glasgow, and to the recently published volume of the Bampton Lectures, by the Hon. and Rev. Samuel Waldegrave, M.A." Unquestionably the works of Mr Brown and Mr Waldegrave are both of them able; but then, though both on the same side of the question, their conclusions are wholly different. Singularly enough, in the very next paragraph Mr Lyon states the question at issue in a manner which is repudiated and denied by the author of the work which he has just recommended to his readers. "The question is," he says, "Will Christ's coming introduce the millennium, or will it take place at the consummation of all things? It is also admitted that a millennium of blessedness is reserved for the Church." Now, *Mr Waldegrave admits no such thing.* In his view there is no millennium to be expected, for the millennium is past. He differs in these and in other points from Mr Brown, the other

* "Millennial Studies; or, What Saith the Scripture concerning the Kingdom and Advent of Christ?" By the Rev. W. P. Lyon, B.A. London: Ward and Co.

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authority to whom Mr Lyon refers. Mr Brown looks for a millennium; Mr Waldegrave says it is over and gone. Mr Brown thinks we are nearing the dawn of millennial day; Mr Waldegrave maintains that we are living in the little season during which Satan is loosed. Mr Brown gives a glowing picture of what the Church may expect when religion is more extensively diffused; Mr Waldegrave gravely tells us that the Reformation put an end to the millennium. According to Mr Brown, the "little season" after the millennium is a time during which the cause of Christ shall be well-nigh dead; according to Mr Waldegrave, it is the very time when the large outpourings of the Holy Spirit are to take place. Mr Brown affirms that the renovated earth will be the dwelling-place of Christ and his people, a proposition which is denied by Mr Waldegrave with equal confidence. Knowing these momentous differences between the two authors, Mr Lyon recommends them both, as if they were entirely at one, and he could himself adopt indifferently the conclusions of either. Would it not have been more useful to his readers if he had examined the points in regard to which his two authorities differ, and either adopted Mr Brown's views against Mr Waldegrave, or Mr Waldegrave's against Mr Brown? Or would it not have been at least more straightforward had he informed his readers that on points which enter into the heart and core of the question, his two authorities are as irreconcilably opposed as were ever pre- and post-millenarian?

We have no intention of entering into any lengthened examination of this work, an undertaking which would be only treading over again to little purpose ground which we have often trodden before; but we have marked one or two passages on which we shall take leave to offer a few remarks. Speaking of the kingdom of Christ, Mr Lyon says:—"It is only as Mediator that he will cease to reign. The reason of this is obvious. His work as Mediator will have been accomplished. He will continue on his throne as King, though not as Priest, his priestly functions ceasing because there will no longer be any need of them."—(P. 7.) The theology of our author, as expressed in this passage, differs very materially from ours. We do not believe that there shall at any time cease to be a Mediator between God and man. Still more contrary to Scripture do we hold the proposition to be that Christ shall at any time reign as King but not as Priest. And we believe that there will never come a time when the priestly functions of our Lord shall cease, for he *ever* liveth to make intercession for us.

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In his second, Mr Lyon attempts to fasten a charge of inconsistency upon Mr Birks' views of Christ's kingdom. We have no intention of attempting to defend this author, who is well able to defend his own positions. But we may be permitted to point out what seem to us inconsistencies in Mr Lyon's management of his own case. "Viewed," he says, "in the varied lights in which millenarianism presents it, Christ is, and yet is not, but is still to be. Among antimillenarians there is at least consistency and agreement. They all, without exception, so far as we know, regard the kingdom as already in existence, and Christ as already occupying the throne."—(P. 10.) This hardly can be called a fair statement. Millenarians and antimillenarians are, so far as we know, agreed in believing that the kingdom of grace is in existence, and that the kingdom of glory is future. The question between them is, whether it is the kingdom of grace or of glory that is Christ's proper kingdom. Nor do we think that Mr Lyon has good reason to taunt his opponents with holding that Christ's kingdom is, and is not, and shall be. If we are not mistaken, he himself would use the same language regarding it during the period previous to Christ's ascension. The kingdom was in existence then, else how were any saved: it was also future, else how could our Lord speak of it as coming. We, who place the time of the assumption of the kingdom, not at the ascension, but at the second advent, are entitled to say, "Christ's kingdom is (in existence), it is not (in its full manifestation), it shall be (when Christ comes again). Satan is *de facto* the lord of this world. Antichrist rules, and shall rule until he is destroyed. Surely there is nothing so very extraordinary in maintaining that Christ's proper kingdom shall commence when these adversaries are dethroned. It will be granted, that the law of love is the proper law of Christ's kingdom. Try it by this rule, and where is it? Only in the hearts of the redeemed. "Take away selfishness," says Mr Lyon, "and these laws become unnecessary. They are superseded by the higher law of *love*. So it will be in the ultimate state of blessedness. No law will be needed there but the great law of love. So in the millennial state. Any additional revelation of law will be rendered unnecessary by the prevalence of love."—(P. 26.) We think the fair conclusion from this statement is, that Christ's kingdom shall be established or manifested first in the millennial time. But do we deny that Christ is now King? By no means. He is God's designated King, and therefore sits at his right hand. He ought to rule everywhere. All men ought to obey him, but they refuse.

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Yet he is not the less their King. He rules in the hearts of a few faithful ones who are content to bide their time till he shall appear in the glory of his kingdom.

We think Mr Lyon wholly errs in attempting to interpret the parable of the nobleman in accordance with his views. The nobleman went to receive a kingdom. For the same purpose Christ ascended. Not according to millenarians, says Mr Lyon. Yes, we reply, he went and received his kingdom immediately. God set him on his right hand as his appointed King. But the nobleman did not exercise his functions of royalty in a formal manner till his return. Mr Lyon asks how he could call his servants to an account *on* his return had he not been their king *de facto before* his return? Unquestionably he was *their* king *de facto*, for they acknowledged him: and in like manner, Christ is now king *de facto* of believers, and *de jure* of all; but when he comes again, having received his kingdom, he will be king *de facto* of all.

We are not disposed to enter further into our author's arguments, in which we have found nothing new. The foregoing specimen will serve to shew how we should be disposed to deal with them. The work is temperately written, and we have no doubt will be met and answered more thoroughly than the space which we could afford will permit us to do here.

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## Art. V.—OLD AND NEW DENIALS OF INSPIRATION.

In the last century appeared Thomas Paine, noted for his reckless infidelity and profligate life. He mocked at the being of a God, and delighted in reviling the Bible. Gathering together all the *apparent* inconsistencies to be found in the Scriptures, he paraded them before the public as proofs that the Bible was a forgery and a fable. He belonged to no religious body; nor did he eat the bread of a church whose standards he denied. Thus far he acted honestly.

In the same century rose David Hume. Holding all miracles to be impossible, or, at least, maintaining the proof of them to be impossible, he did not believe in the Bible, and attempted to shew that the being of a God was not a thing which could be known. In public, he was a cautious, philosophical sceptic, though in private he was a witty scoffer. Some years ago, we were shewn several of his unpublished letters; for though his "Correspondence" is said to be published, yet there is

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many a gap in the printed volumes, which anxiety not to damage his character and memory too much has kept from seeing the light. One of these suppressions is as follows; it is from a letter dated "Edinburgh, 29th Sept. 1757:"—"I am engaged in writing a new volume of history, from the beginning of Henry the Seventh till the accession of James the First. It will probably be published winter after next I believe I shall write no more history, but proceed to attack the Lord's Prayer, and the Ten Commandments, and the Single Cat. (Shorter Catechism), and to recommend suicide and adultery, and so persist till it shall please the Lord to take me to himself." But Hume, scoffer and semi-atheist as he was, belonged to no church. He did not eat the bread of a church whose creed he vilified.

In the same century still, there was a band of men calling themselves, or at least called by others, Deists. They professed to believe in a God, but they denied the Scriptures. They spent their strength in gathering out *apparent* inconsistencies from the Bible, to prove that it could not be divine. These supposed inconsistencies were their whole stock in trade. We cannot say whether they were members of any church; but certainly they were not *ministers* in any, nor did they eat the bread of a church whose fundamental principles they abjured. They did not adhibit their signature to standards which they both privately and publicly set at nought.

There was, indeed, a minister of the Church of England, by name Theophilus Lindsay, who adopted Socinianism as his creed. But so soon as he saw the discrepancies between Socinianism and the Thirty-nine Articles he resigned his living. He was thus far *honest*. No one could taunt him with eating the bread of a church whose articles he disallowed.

In our day we find a different class of men, and a more singular kind of conscience; we know not what designation to give them.

They deny the atonement, and yet allow themselves to be pensioned by a church that holds it. They deny the sacrificial death of Christ, yet partake of the temporalities of a church that makes it her foundation. They deny future punishments, yet have solemnly, before God and man, sworn that they believe them. They deny inspired infallibility to the Bible, yet take their living from a church that maintains it. What shall we say to this? What can Christian men—ay, what can worldly men say to this?

There is a Mr Macnaught in Liverpool, a clergyman of the Church of England. He has published a work, of which the

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following is the title—"The Doctrine of Inspiration: being an Inquiry concerning the Infallibility, Inspiration, and Authority of Holy Writ. By the Rev. John Macnaught, M.A., Oxon., Incumbent of St Chrysostom's Church, Everton, Liverpool."

In this work precisely the same course is pursued in regard to the Bible as was done by Thomas Paine the atheist, and by the various deists of the last century. All the passages, from both Old and New Testaments, in which the slightest *apparent* inconsistency can be found are most diligently gathered together, that from them the writer may draw this conclusion, that the Bible is not infallibly inspired. For the sake of decency the word inspiration is retained; but when we come to ascertain its meaning, we find that it only means inspiration in the sense in which Homer, Virgil, Shakspeare, Milton (and, of course, Rousseau and Voltaire), possessed it. Indeed, if Mr Macnaught's accusations against the Bible be true, there are few books less inspired than it is.* Herodotus and Livy, as historians, have much more of inspiration than Moses and Samuel. The inspiration of the former two led them to correct statement and unimpeachable narrative; whereas the inspiration of the latter has been of so imperfect a kind, that scarcely a chapter of their history can be thoroughly trusted.

Such is the drift and aim of modern arguments against the Bible. They profess merely to impugn the infallible inspiration commonly assigned to it by the churches. But they prove by far too much. The array of blunders, falsehoods, absurdities, obscenities, immoralities, gathered out of Scripture, in order to disprove its *infallible* inspiration, is such as to demonstrate (if one half of them be true) that the Bible is utterly devoid of any claims to inspiration,—that Bacon, Shakspeare, Ben Jonson, Byron, Shelley, Voltaire, &c., were much more truly inspired than any writer of any part of Scripture. If Mr Macnaught has proved anything, he has proved that the Bible is quite as bad as Thomas Paine said it was a century ago, and even less to be trusted or studied than David Hume ventured to suggest.

Perhaps our readers have read some of the works of Hobbes, or Bolingbroke, or Chubb, or Morgan, or Toland, or Shaftesbury; or, if they have not read these, they may have read Leland's "View of Deistical Writers." They will remember

* Mr Trench can go out of his way to fling a scoff at Isaac Taylor for having picked out and exposed to view the hideous lies and obscenities of the so-called fathers of the Church ("Notes on the Parables," p. 94, *note*). Could he not spare a word of rebuke to such an one as Mr Macnaught for having vilified the Bible? But, alas! the reputations of Ambrose and Basil are dearer to some than the reputations of Moses or of Paul!

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that the staple argument with the Deists is the errors and absurdities of Scripture. If the alleged inconsistencies, &c., were really to be found in Scripture, the Deists were right in their conclusion—that the Bible could not be divine *in any sense.* Mr Macnaught has reproduced all the deistical objections of the last century. He has gone over the same course as Thomas Paine and Thomas Morgan; he has picked up the same fancied contradictions, and errors, and weaknesses; he has paraded them just as Lord Bolingbroke has done. And what is his conclusion? That the Scriptures are not verbally or infallibly inspired! This is his deduction. But is it a true one from such premises? No. His logic is at fault. If his premises prove anything, they prove that the Bible is not inspired *in any sense.* They prove that it has *less* of truth, *less* of morality, *less* of excellency than Bacon, or Locke, than Chaucer, or Spenser, or Massinger, than Burnet, or Hume, or Macaulay. The book that is disfigured with flaws and falsehoods such as those which Mr Macnaught parades, is not a book which we should venture to put into the hands of any of our fellow-men without at the same time telling them *not to believe it.*

Nay more, as the Bible professes to speak the mind of God, as it concludes and commences so many of its assertions with "Thus saith the Lord," what shall we say of it? Mr Macnaught believes that the authors of Scripture wrote absurdities and untruths—and that they clenched these with a "Thus saith the Lord"—and yet he calls this book the Scriptures of God! Does he believe what he says? Does he really believe that a book such as he shews the Bible to be is a book from God *in any sense* whatsoever? Is not a book of lies much more likely to be from the father of lies?

Mr Macnaught was a member of the Liverpool Clerical Society—an association composed of ministers of the Church of England. He was lately expelled from them by the unanimous vote of that body. He has sent us a pamphlet on the subject of his expulsion, entitled, "Free Discussion *versus* Intolerance." This publication is about as ill-tempered and childish a thing as we have seen. It is an effort to victimise himself in order to get the name of martyr for liberty of thought and speech. Our sympathies are certainly not with him here. We do not see what are his claims to the honour of martyrdom. That Society was not for him, nor he for it, else all the Deists of the last century might have been congenial members of such an association. In all honour and conscience, he ought to have retired from it. He had no busi-

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ness there. To make such a *fuss* about his expulsion is to act the part of a child. He will get but little sympathy from honest men. Mr Maurice and Mr Kingsley may applaud him, and mingle their tears with his; but they, like himself, eat the bread of the Church of England while denying its standards and assailing the very articles of faith which they have sworn that they believe.

But was error ever really conscientious? Was heresy ever honest? Did departure from the truth of God ever fail to bring along with it departure from noble and straightforward dealing with our fellow-men? These men call themselves lovers of truth! Does not their conduct prove that they love their livings better than the truth? They can deny the atonement, but they cannot afford to pay for their denial. They can disprove the infallible inspiration of Scripture, but they are not prepared to become martyrs to their demonstration—even to the extent of losing their livings, or being expelled from a clerical society.

We are not alone in our opinion of this conduct. The Unitarians, who claim those men as brethren, see it as well as others;—and they see it to denounce the dishonest cowardice that keeps these men within the pale of the English Church. In the *Unitarian Magazine* for July last, they have spoken freely out. Mr Jowett first comes under their notice:—

"Beyond doubt, a liberal Christianity is a good thing, and full of hopeful augury, in whatever section of Christ's Church it shews itself; and a manly, thoughtful, religious book like this of Mr Jowett's, is a precious boon to the Church, whatever be the ecclesiastical position of its author. But, at the same time, we have inherited from the Presbyterianism of 1668 a profound conviction that *theological honesty* is a quality which lies at the very basis of the Christian student's character. *Whatsoever a man deliberately believes to be true, that let him speak,* though speech involves shipwreck of all worldly interests. Above all, let him not tacitly or implicitly, *much less formally*, pronounce his adhesion to opinions which, deliberately, he *does not believe to be true.*"

"A species of immorality is becoming characteristic of our age." "If a man signs the Articles, knowing all the while that he does not believe them, for the sake of Church preferment, or the fear of public opprobrium, or private reproach, or because he will not forsake an accustomed sphere of profit or usefulness, we have no other alternative than to pronounce him dishonest in the usual acceptation of the term. No sophism can justify the lie of *stating that to be true which in our heart we believe to be false.*"

This is something for Mr Jowett to reflect upon. Nor can it fail to have its force with him, seeing it comes from men who admire his works, who accord with his theology, and who dissent from those Articles which he himself abjures, though he has, *ex animo*, (!) signed them all.

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Mr Macnaught is also noticed, and his book on inspiration reviewed. The author himself is thus spoken of:—

"Mr Macnaught reminds those clergymen who may think his views inconsistent with the formularies of the Church, that Jesus did not withdraw from communion with the Jews, though he differed widely from their teaching."

The argument drawn from the example of our Lord is thus disposed of. Strange that such an example should ever have been adduced!

"This reasoning seems to us fallacious. Jesus held no ecclesiastical appointment, no salaried office among the Jews. He was not a priest, but an independent religious reformer. He addressed the people in their public assemblies as a believer in God addressing his fellow-men."

The following statement regarding the position of such men as Jowett, Maurice, Kingsley, and Macnaught, is a sound and correct one:—

"For a man to hold preferment in the Established Church, to receive her wages, to eat her bread, whilst he is contradicting her doctrines and setting her authority at naught, seems to us neither so honest, nor so likely to promote the cause of truth, as to cease to be identified with that particular denomination of Christians, and to steer an independent course."

The following passage contains something direct and personal for Mr Macnaught himself:—

"In conclusion, we have only to express our conviction that Mr Macnaught's book is remarkably fearless, open, and frank, and calculated to do great good. We think we can detect the healthy influence of his freedom of thought on his own mind, as though he had emerged from heated college-rooms into the fresh, pure air of God. We fear he will hardly be permitted to retain his freedom together with his preferment in the Church; and we must say, if there be no good reason why he should come *out* of the Church, we can at present see none *why Unitarians should not go in.*"

In the American "Bibliotheca Sacra," Mr Macnaught's work is *praised*, with some small discount. Dr Davidson of the Congregational College in England is said to be the writer of the notice. Is it possible? The "Bibliotheca" is a poor enough affair. Its ability ranks nearly as low as its theology, and we are not surprised on reading its approval of Mr Macnaught. But our surprise and our sorrow are great indeed to learn that it is Dr Davidson that has written the praises of that reckless volume—a volume for which the Deists of the last century would have been grateful, and for which the Unitarians of the present are disposed to give thanks, even though they cannot see how its writer can be the honest, fearless, truth-loving man which he evidently desires to be thought.

We may have written *hard* words, but they are *true.* In-

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dignant we may be, but not angry. It is too sad a subject for wrath. The atonement set at nought—inspiration denied—the Bible vilified—Isaiah placed on a level with Ben Jonson, and Moses with Livy—these are not things to be written of in words of silken smoothness. They call forth the voice and pen of him who sealed up his prophetic testimony with these words of warning, "If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book" (this is for the Romanist): "and if any man shall *take away* from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

One word more on this sad but momentous subject. The discovery of *contradictions* in the Bible has always been the hope of the infidel. The whole system of Strauss is constructed out of this,—or at least rests on this as its basis. "There are contradictions in the Gospels," says the German rationalist; "therefore the history contained in them is a *myth*." Infidelity, deism, mythism, anti-inspirationism, all take their stand upon the same thing—the contradictions of Scripture. It is perilous ground no doubt; but the men who betake themselves to it do not shudder at consequences.

But it is sad to find Christian brethren taking refuge in the same false principle, and adopting the same dangerous basis. Our anti-millenarian friends are doing so. They are setting themselves to discover statements in prophecy which, being, as they think, either self-contradictory or irreconcilable with other parts, must be explained into *figures!* The measurements of Ezekiel's temple are said to involve either a self-contradiction or an impossibility,—and so all Ezekiel must be figurative, and Jewish restoration a symbol for Gentile conversion. In short, what Neologists have done for the gospels is now being done by Christian men for the prophecies. It is, indeed, perilous ground which is thus taken up. The consequences of such a line of argument they have surely not considered. For who is to be the judge of the supposed contradictions? If every reader of Scripture is entitled to say, "I think this is contradictory, or that is impossible, it must be a figure," then the whole of Scripture, historical, prophetical, and doctrinal, will soon be made void. It is in vain for us to protest against historical neology in Germany, if prophetical neology be fostered and gloried in among ourselves.



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## Art. VI.—THE STARS AND THE PROMISES.

Some of the most sublime and solacing passages of God's holy Word are those in which reference is made to the heavens and their wondrous contents. We allude now to the visible heavens, including the clouds, the firmament, and the starry host. The sublimity of those passages referred to does not so much arise from their allusions to the clouds, the firmament, and the stars, as to what these glorious objects are made the representatives and teachers of. In Psalms viii., xix., civ., and cxlviii., Isaiah xl., Jer. xxxiii., and various other places, are found specimens of the Scriptures to which we refer. In them, the firmament, the stars, and the sun are the preachers; but the lofty theme is the glory of God; they mirror forth the excellences of His character, and especially the riches of His grace, of His condescending care and infinite mercy. (Ps. cxlvii. 5, 6; Isa. xl. 26–31; Ps. ciii. 11, 12.)

It has been said "that nature (or God's glorious creation) is a *parable* and a *prophecy*." But this is only the case as studied in connexion with His Word, which He hath exalted *above* all other discoveries of His name. (Ps. cxxxviii. 2.) That Word hath laid creation under tribute to furnish images and figures as illustrations of spiritual blessings and coming glories. Those who lift up their eyes to the heavens, with God's book in their hands, and the Holy Spirit dwelling in their hearts, shall hear those heavens take up their parable and speak of lofty mercy and overshadowing care; they shall tell him of the Sun of righteousness who came forth from his pavilion of glory to run a race of wondrous love with the giant's strength and the bridegroom's delight. (Ps. xix. 1–6.) They shall whisper to the soul who receives the testimony of Jesus, that the time is coming when God's will shall be done on earth as it is done in heaven; when the stars of righteousness shall roll round the sun of glory, that stable centre of the new creation, with as much regularity as the planets revolve round the natural sun; when the moral creation of God shall no longer be shamed and rebuked by the physical, but when the "righteous shall shine as the sun in the kingdom of their Father."

Our object, then, in the remarks which we propose making will be this—that whenever we look at the glorious firmament or the starry host, we may have fellowship with David and Paul in their delight in God's word of grace (Ps. xix. 4; Rom. x. 18), and with Isaiah and Daniel in their anticipations of coming glory (Isa. lx. 19, 20; Dan. xii. 3). And in order to promote this, we will contemplate one to whom they all looked with

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admiration, whose pilgrim character and simple faith they all imitated, and exhort us also to follow.

The stars were shining brightly over the lovely plains of Palestine, and it was near the midnight hour, when a man far advanced in life was seen slowly ascending a green slope, at the foot of which, near a winding stream, a number of tents were pitched. Having gained the summit, he stood still, and seemed to be listening to some one conversing with him. This was really the case, although no person was visible, and no one but himself heard the voice that spake. That night-watcher was Abraham communing with God, "his shield and his exceeding great reward." After a few minutes' solemn pause, during which he seemed absorbed in wonder and devotion, he lifted up his face reverently, and gazed with intense interest at the starry heavens. His Divine "Friend" had said, "Look now toward heaven, and tell the stars, if thou be able to number them. So shall thy seed be." If we examine this wondrous declaration in connexion with what follows, "He believed God, and he counted it to him for righteousness," and with the apostle's comments on it in Rom. iv. and Gal. iii. and iv., we shall see that we can scarcely attach too much importance to it. We learn, by comparing Scripture with Scripture, that this great promise contains a reference to three seeds—a *natural* seed, or the house of Israel; a *personal* seed, even Christ (Gal. iii. 16); and a *spiritual* seed, or all believers in all nations. Between these three seeds there is an intimate connexion. One great end, or rather the great end, to be brought about by the natural seed, was the coming in the fulness of time of the personal seed; and the existence of a spiritual seed is a glorious consequent of the birth, mission, death, and resurrection of the personal seed. Because Christ hath come as the seed of Abraham, and done all that he engaged to do, he shall have a seed to serve him and glorify him—a church of the first-born conformed to his image. And still further, when these shall be manifested as the sons of God in resurrection glory, then the natural seed of Abraham, gathered to the land promised to him and his seed "for an everlasting inheritance," shall also shine in the beauties of holiness, numerous and beautiful as the morning dew. But without entering further at present into these glorious prospects of "the day of Christ, which Abraham saw and was glad," are we not taught, from the sublime scene we have contemplated, and the gracious words spoken to Abraham, to connect together the stars of heaven and the promises of God? Surely Abraham would never afterwards look upon the stars without thinking upon God's promises

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to himself and his seed. All who believe are blessed with faithful Abraham, and to his spiritual children God's heavens should ever declare the glory of His mercy and faithfulness; and the starry host should, night by night, lead into a deeper knowledge of himself. Alas! how many immortal beings, in all ages, have looked up and worshipped the host of heaven, and forgotten that great God who formed all. And is it not for a lamentation, that even now the beautiful planets and bright constellations are distinguished by names taken from the heathen mythology? It shall always be so. When "the gods that have not made the earth and the heavens shall perish from the earth and from under the heavens" (Jer. x. 17), we may hope that other names will be given to the orbs of heaven, and in this respect, as in every other, "a pure language" will be spoken, and the tongue of man become His "glory." Till then, let all believers think of Abraham's midnight musings—listen to God's voice—and look into His Word, as they gaze at the starry sky.

There are, as we have intimated, many other Scriptures in which the heavens, and the stars of heaven, are mentioned in connexion with the promises of God and His glorious perfections. How soothing, and yet how full of grandeur, are the following passages: "For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants." (Ps. cxix. 89, 90.) "Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham." (Neh. ix. 6, 7.) "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power: not one faileth. . . . . . . He giveth power to the faint; and to them that have no might he increaseth strength." (Isa. xl. 26, 29.) "He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power; his understanding is infinite. . . . . . He sheweth his word unto Jacob, his statutes and his judgments unto Israel." (Ps. xlvii. 3–6, 19).

Truly, the universe of God is sublime; but His promises are still more so. Let us make use of the former to illustrate the

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latter, and ask the bright stars to talk with us of the exceeding great and precious promises. God has connected the two together in His revelation—let us do so in our meditations. His works are great; let us seek them out diligently. His promises are gracious; let us depend on them simply.

"The starry heavens Thy rule obey,
The earth maintains her place,
And these Thy servants night and day,
Thy skill and power express;

But still Thy law and gospel, Lord,
Have lessons more divine;
Not earth stands firmer than Thy word,
Nor stars so nobly shine."

We will endeavour to shew in what respects the stars shed light on the promises of God; and also wherein the latter exceed the former. The first will bring out a parallel, and the second will exhibit a disparity; and thus shew, that while nature illustrates grace, grace always exceeds nature, and that God's own stupendous works are not even a complete shadow of the exceeding riches of His grace.

*The stars are the offspring of God's voice.* In the account of the creation in Gen. i., it is briefly said, "He made the stars also." To any inquiry respecting the *way* in which this was effected, the answer of God's testimony is, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." (Ps. xxxiii. 6.) What a glorious cloud of witnesses are these stars; how unceasingly do they proclaim the eternal power and Godhead of their Creator; ever attesting, "We are the offspring of a *word* of the Almighty!" And we who gaze on them, and listen to their testimony, must ever remember that

"The voice that rolls the stars along
Speaks all the promises."

Each word of glorious grace bears testimony to the pity and mercy of God. Surely He who hath uttered such words of tender loving-kindness to beings so insignificant and unworthy, must indeed be the God of all grace. Out of the abundance of His heart's love His mouth hath spoken, and He will "do as He hath said," and prove that He is faithful. Thus the enduring heavens shew that "the voice of the Lord is powerful;" and the everlasting promises sing as they shine, "His mercy endureth for ever."

*The stars are supposed by some astronomers to have all one common centre.* As the sun is the centre of the solar system, so they think all the suns, or the suns of suns, with their de-

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pendent worlds, revolve around some great central world, which perhaps is "the heaven of heavens." About this we can arrive at no certain conclusion, although there can be no doubt but God's works are more vast and wonderful than any idea which man has formed of them. As regards God's promises, we know that they have a centre—a stable and glorious one—one that insures their continuance and fulfilment. They are all "yea and amen *in* Christ Jesus." His life of office and glory is God's guarantee that "not one word shall fail of all that He hath spoken." In him we have a sure pledge and token of their being made good to all who believe. If we are "IN HIM," we are in a position to survey these promises in their grandeur, variety, and fulness, and take possession of them in his name. If there be really some grand centre to the material creation, and if we could be placed there, and have our sight strengthened to survey the whole universe, the sight would not be so sublime, so satisfying, as to stand in Christ and believingly contemplate the promises. "All things are yours," ye who believe, "and ye are Christ's." Therefore "abide in him, and let his words abide in you; so shall ye ask what ye will, and it shall be done unto you."

*The stars are little thought of by the busy and trifling multitude, but produce the deepest wonder in the earnest student.* Men go on chasing vanity and committing sin, and seldom look up to God's glorious heaven with admiration and adoration. The moon and stars light the robber to his prey, and the voluptuary to his pleasure, while numbers live and die without one intelligent glance upwards. Here and there a solitary student is gazing through his telescope, or pursuing his calculations,—but how few compared with the unobservant multitude! Thus it is with God's promises,—they are as nothing to the majority of mankind. Many never take the trouble to inquire about them, whether God has said anything to man or not, they do not care. *Words,* even *God's words,* are of no esteem to them; they want *things.* Others just glance over the pages of the Bible, but do not "search them as for hid treasure," or as the astronomer searches the heavens. But a few are devout and diligent students, and to them how wonderful do God's testimonies appear. To them, faith serves as a telescope, by means of which the distant is brought near, and that which appeared indistinct and hazy, like the distant nebule, is resolved, and stands out in imposing grandeur and attractive beauty. To such the promises are of great value and utility.

*The stars are useful in many respects.* They were appointed by God "for signs, for seasons, for days, and for years," and

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they have answered these important ends. They have also ever been found useful for navigation, and have served to guide the mariner over the trackless deep. In many instances, too, they have assisted the fugitive slave to thread his way through swamps and forests to the land of liberty. And the promises have been to the Christian signs of God's love,—have cheered him in all seasons of sorrow,—been his companion in youth and age,—guided him over the dangerous deep to the desired haven, and through a desolate wilderness to the land of perfect liberty and undying love.

*Those who study the stars have fellowship with astronomers of all ages.* They stand in imagination with the sages of Egypt, the wise men of Babylon, and the philosophers of Greece, and glance down the course of time at the gradual growth of their noble science. When we rest in God's promises, we have communion with saints of past generations, and have all the advantages of their experience to encourage us. As modern astronomers find the stars the same to them as they were to the ancient watchers on the Chaldean observatories, so we find the promises as true and precious, as free and sure, as those pilgrim fathers did "who saw them afar off, were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." God's words, like the ever-brilliant stars, are undimmed by time; they still shine on in the firmament of grace, where his own hand placed them. Clouds may occasionally obscure them, or the eye may be dimmed for want of use, but there they still are, shining on behind the cloud; and when God's providence clears away the mist, or his parental discipline unfilms the eye, they are seen and rejoiced in. Then the testimony is borne, "Not one thing hath failed." "Every one of thy righteous judgments endureth for ever." Oh, when the clouds of time shall all have rolled away, when the eye shall be perfectly fitted to gaze on glory, and we shall "know as we are known," how glorious will God's words appear, and with what rapture shall "the whole family in heaven and earth" testify to the love which breathed them, and the faithfulness that fulfilled them!

*Once more, the stars exceed all thought of man, and baffle all his powers of mind to comprehend them.* We have many bold assertions, curious speculations, and ingenious suppositions; but, after all, how little is known of God's heavens? A thousand questions may be easily asked about the sun, the moon, the planets, and the fixed stars; but who can answer them? The more God's promises are studied, the more wonderful they appear. The mind cannot fathom the depths of

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mercy in which they revolve. Here is scope for the mightiest intellect, a science sufficient for the largest soul. We must wait till we reach another world before we get a complete view of God's vast universe; and until we, "through faith and patience, inherit the promises," we shall not, in any adequate measure, apprehend their vastness and variety. To the unskilled eye, the stars appear all in disorder, but many have been grouped and classified; and, doubtless, if we could survey the whole, we should see the most complete order and harmony. So it is with God's promises; though scattered in profusion over the whole hemisphere of truth, intermixed with histories, threatenings, precepts, and prophecies, yet all are placed just in their right position, so as most fully to manifest God's grace, and best to comfort, sanctify, and guide the heirs of salvation.

Such are some of the points of *similarity* between the stars and the promises. We will just mention some *contrasts*. Very often the excellency of divine things is more fully brought out in this way than even in the other. We are ignorant of what the stars really are, or of what is in them; but, as believers, we know what the promises contain. They are full of blessings—are the channels for God's mercy to flow to us; the mirror to reflect God's beauty; and the instruments to change us into His likeness. The duration of the stars may be limited. Whether such passages as 2 Pet. iii., Ps. cii. 26, Isa. li. 6, refer to the starry heavens, we cannot positively say; but this we know, that whatever may change or pass away, *God's word shall never pass away*. "*That* endureth for ever." The stars are silent as regards any words of kindness or comfort to the sinner. They proclaim God's glory; they tell of His wisdom, power, and greatness; but not a word comes from any of those countless orbs which tells the guilty of forgiveness, or which whispers words of comfort to the mourner. But how eloquent and animating are God's promises! They speak tenderly to the guilty and the wretched; they beget hope in the desponding mind, and strengthen the heart to bear, to suffer, or to dare, as circumstances may require.

A person may spend a lifetime in studying the stars, and be lost for ever; but he who believes God's promises will be saved eternally. (1 John v. 9–11.) "Great God! what have I been doing?" exclaimed one on his dying bed, who had spent many years in studying the satellites of Jupiter, and neglected his soul. "The Lord hath made with me an everlasting covenant, ordered in all things and sure, and this is all my salvation and all my desire," said a dying saint, who had made God's Word his delight. A man may study the stars for years, and

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remain in the greatest poverty; he may even be arrested for debt the day after he has discovered a new planet and "called it after his own name;" but he who gazes on the promises with the eye of faith may take possession of all that he beholds, and thus become rich for time and eternity,—"for godliness has promise of the life that now is, and of that which is to come." Yea, he may rise by the promises to Him who uttered them, joyfully singing, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee? My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever." To all this may be added the consideration, that while the study of astronomy is costly, difficult, confined necessarily to the learned few, and robbing them of many a night's repose, the study of the promises is free: here the simple shall not err; here the many,—yea, all, are welcome to come; and all who come shall find rest to their souls; they shall be "blessed with the blessing of Abraham."

Thus the heavens declare God's glory, and the word reveals His grace. Looking at them both in connexion, the deeply humbled and adoring believer exclaims, "What is man, that thou art mindful of him?" "I am poor and needy; yet the Lord thinketh upon me." He is filled with wonder at the vastness and tenderness of God's mindfulness as mirrored forth by the boundless and beautiful heavens, and triumphs in the thought, that "He who sitteth on the circle of the earth, and meteth out the heaven with a span, hath said, I WILL NEVER LEAVE THEE, NOR FORSAKE THEE;" and calmly says, amidst all trials, changes, and deferings, "I wait on the Lord, my soul doth wait, and in his word do I hope."

In the former part of these observations we saw Abraham walking forth, gazing on the stars, and listening to God's voice. Some two thousand years after that solemn midnight colloquy, one of the patriarch's descendants was found in somewhat similar lonely circumstances, and enjoying also revelations of coming glories. A glance at him may serve to illustrate our subject, and encourage our faith. The beloved disciple, who had leaned on his Master's bosom, at the close of one memorable Lord's day stood in attention as rapt and profound as that of his great progenitor. Sights more glorious than the stars of heaven had passed before his eye, and words more wonderful than even Abraham heard had been poured into his listening ear. The lengthened vision was drawing to a close. The rush of angel wings,—the soundings of trumpets,—the voice of mighty thunderings,—the melody of innumerable harpers, no longer broke on his ear. The dazzling glories of God's throne,

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the overwhelming splendour of the New Jerusalem, no longer filled his eye; but one soft voice of surpassing sweetness yet spake to him, and, as he reverently listened, one glorious object filled his soul. That voice said, "I am the root and the offspring of David, the bright and the morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him come, and take of the water of life freely." . . . . "Write: these words are true and faithful." . . . . "Behold I make all things new." . . . . "He that overcometh shall inherit all things." . . . . "He who testifieth these things saith, Surely I come quickly. Amen." The overflowing and longing heart of the favoured seer replied, (and may all who lean on Christ, all who rest on God's sure word of promise, have grace to join him,) "*Even so, come, Lord Jesus.*" For then shall we see Him in whom all the promises are; we shall inherit them, be satisfied with His likeness, and eternally praise the mercy which made the promises, and the faithfulness which fulfilled them.

When Jesus, who is "the morning star," shall be revealed, when "the day star shall arise," (2 Pet. i. 19,) three things will then be manifested as regards the promises of God; and of all these the stars are used as *figures* in the sacred word. "All Israel shall be saved." Men have doubted whether those who have been wandering stars for so many ages will ever again, as a nation, revolve round a centre, or shine in an orbit of beauty and holiness. But that God who spake to Abraham concerning his seed under the figure of the stars of heaven, spake thus concerning them in one of their seasons of national depression:—"If these ordinances (of sun, moon, and stars) depart from before me, saith the Lord, then the seed of Israel also shall cease *from being a nation* before me for ever." (Jer. xxxi. 36.) This is enough. God who made the stars hath pledged His word, and we wait in faith to hear Him say, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!" "The Star must arise out of Jacob;" the Deliverer must come to Zion, and all God's promises to Israel be fulfilled.

"*Then* shall be brought to pass the saying that is written, Death is swallowed up in victory." (Isa. xxv. 8, with 1 Cor. xv. 54.) The body, "sown in dishonour, will be raised in glory." The clod of dust will become a star. This "vile body will be fashioned like unto His glorious body," "when He shall come to be glorified in His saints." *Then* also "they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever;"

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yea, "shine as the sun in the kingdom of their Father." While we live upon God's promises now, and rejoice in the present portion of strength and comfort which they bring to believers in Jesus, let us look forward and rejoice in hope of the salvation of Israel,—"our gathering together into Jesus,"—the glory—the kingdom—the renewal of creation—and "God all in all." "Then," says one, "our position will be found not so much in the promises, as wrapt up in the Promiser." To inherit all things will be great indeed; but "I will be his God, and he shall be my son," is greatest of all. "Rejoice we then in God's Word as those that find great spoil;" but most of all let us "rejoice in hope of the glory of God."

Oh, for fellowship with the adoring Psalmist, as he surveyed the wondrous works of God, and exclaimed, "Bless the Lord, O my soul! O Lord my God, thou art become very great; thou art clothed with honour and majesty." His whole subject was before him; the heavens in their grandeur, the earth in its beauty, and all brought from nothingness by God's word of power. Providence supplying all, governing all, was contemplated. And then, *the end,—the glorious end,*—a renovated world, a redeemed creation blooming in eternal beauty; and amidst all these wonders and prospects;—himself, a speck, an atom, a worthless sinner, not overlooked, but cared for, called by grace, pardoned, blessed, comforted, consecrated to God now, and destined to his highest glory. With all this before him, what language so fitting to his lips, or to ours who share his blessings and his hopes, as "BLESS THE LORD, O MY SOUL!" May the time soon come when, creation's groanings for ever over, all God's works shall praise Him, and His saints, in whom His word has been fulfilled, eternally bless Him. For this they are redeemed—a company "like the stars for multitude"—even to be the leaders of that song the chorus of which shall be furnished by all the creation of God, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.)

"*Now* from the glories of His throne,
He bends to view this earthly ball;
Sees all, as if that all were one,
Loves one, as if that one were all;
Rolls the swift planets in their spheres,
And counts the sinner's lonely tears."

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# Notes on Scripture.

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ISAIAH xxxiv. and xxxv.

WHY does the word of prophecy so often introduce the terrible scenes of judgment? The answer may be manifold. It is to teach us the holiness and justice of the Lord's name; it is to teach us the truth of all his most awful denunciations against sin; it is to assure us that he is not slack concerning his threatenings, any more than his promises; for the day of fulfilment hastens on. But it is also, by these views, to urge men to escape the death to come. We may safely apply the words of Montgomery—

" 'Tis *mercy* writes the lines of *judgment* there.
None who from earth can read them need despair."

At the same time, the scenes of judgment and of mercy themselves are kept quite distinct. It is thus in chaps. xxxiv. and xxxv. now before us. The 34th chapter exhibits from v. 1–10 the scenes of the day of the Lord; and from 11–17 a scene which will for ages be a witness to earth that that day is assuredly coming. But chap. xxxv. carries into the millennial blessedness, after these terrible scenes of judgment are past and gone. The judgments of the day of the Lord usher in the mercy of the millennial age. Let us go into details.

I. *The Day of the Lord.*—Chap. xxxiv. 1–10.

We have (v. 1) all earth, all creation, "the things that come out of earth," summoned; for Rom. viii. 19–21 testifies to the interest which all creation has in that day of God; and Ps. xcvi. 11, 12, and xcviii. 7, 8, represent the very fields and trees sharing in that day's results. Then we have (v. 2) "*the indignation of the Lord*" (comp. xxvi. 20) "*upon all the nations*" and upon "*all their armies.*" Is not this the gathering of the kings of the earth to Armageddon? Is not this the time when "the nations are angry?" Is not this the confederacy of the beast and the false prophet? In v. 3 the slaughter and the bloodshed are predicted, quite as in Rev. xiv. 20, and xix. 17, 18, as well as other places of the prophets; while v. 4 tells of the signs in sun, moon, and stars—the shaking not of earth only, but also heaven. How like to Rev. vi. 13 is the image of the "falling fig from the fig-tree," when the stars seem to the eye of man to fall from their places. Surely this is no other than the day of the Lord!

But vers. 5, 6, 7 conduct us to one special corner of this great battle-field—they lead us to *Edom and to Bozrah.* Speaking characteristically, the Jewish prophet is led to point particularly to a region which already was known to have provoked the wrath of God, namely,

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*Edom*, and its strong fortress, *Bozrah*. There, he says, yes there, the sword of the Lord shall descend on that day. On the day of the Lord, the land of Edom shall be a contrast to Israel's land in its final doom, even as it all along rejected the covenant of Jehovah, though so near to his temple. On that day, the old controversy of the Lord for Zion shall come to remembrance (v. 8) at the time when he is pleading the controversy of Zion against the gathered nations of that time. In other words, the Lord will "remember Edom's children" and Edom's land, on the day when He is remembering the wickedness of Antichrist and his hosts. (Ps. cxxxvii. 7.)

But let us explain yet more the appropriateness of introducing *Edom* and *Bozrah*. The hosts of Antichrist that day shall stretch from Megiddo, or *Armageddon, southward as far as Bozrah in Edom.* The centre of the great army rests on Jerusalem, in the valley of Jehoshaphat; but the northern wing is in the valley of Megiddo, and the southern wing extends to Edom and its fortress Bozrah. Hence, when the Lord descends to destroy these hosts, He is described at one time (Rev. xvi. 16) as closing the work of judgment in Armageddon, at another time as closing it in the valley of Jehoshaphat (Joel iii.), and at another as "coming up from *Edom with dyed garments from Bozrah*" (Isa. lxiii. 1). He scatters the combined hosts, wings and centre; and the land is made fat with their blood.

II. *The Memorial of that Day to be left in Edom.*

But this is not all. At vers. 9, 10 we are told that the *land of Edom shall remain a monument of vengeance* to the whole earth. It shall in that day occupy somewhat of the place which the *sea of Sodom* now occupies. That *Dead Sea* is to be healed when Israel is restored (Ezek. xlvii.); but earth is still to have an example of eternal fire—a more plain and unmistakeable evidence of a hell that never is quenched. For now the *part of Edom where its fortress stood* shall become a real burning lake—no more waters, but,

"The streams thereof shall be turned into pitch,
And the dust thereof into brimstone,
And the land thereof shall become burning pitch."

Here is predicted a catastrophe more permanent to the observation than that of Sodom and Gomorrha; and the prophet adds,

"It shall not be quenched night nor day;
The smoke thereof shall go up for ever:
From generation to generation it shall lie waste;
None shall go through it for ever and ever."

It would seem that when Israel's land is again flowing with milk and honey, because they have received and welcomed their Lord and Saviour, and when earth at large is enjoying its jubilee, this one portion of earth shall remind men of the past scenes of the day of the Lord's vengeance—of an eternal hell! While at Jerusalem, the throne

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of glory gives men a glimpse of the blessedness of being in the kingdom—this smoke and fire give men a warning of the doom of the despisers of the Saviour. A visible heaven, and a visible hell!

III. *An Assurance to the World that that Day is Coming.*—V. 11–17.

Some have been much puzzled here how to reconcile the preceding verses, which tell of fire and burning pitch, with the living animals that are now brought into view; and some have argued that this latter part of the chapter being irreconcilable with the former, we ought not to press the literal sense at all in any portion of it. But the difficulty is not so great as might appear at first sight.

*The prophet now defines the spot where this fiery judgment is to be exhibited.* It is to be that region where "the *cormorant and bittern*"—the kaath and the kangfud—*the owl and the raven*, make their abode; where *nobles* once resided, though none are there now; where *thorns, and nettles, and brambles* cover ancient palaces, while *serpents* (dragons), and *owls*, *wild beasts of the desert*, and *howling creatures*, and *shaggy-haired goats* (satyrs), and *screech owls*, and *vultures* are all found together, making the courts and rooms and dwellings of princes their abode and their nestling-place. Every one knows how this applies to *Petra* and that part of Edom; Dr Keith and other travellers have most fully illustrated the fulfilment of this prediction. And here it is that the prophet says judgment is to remain for ever after in that burning, and brimstone, and smoke. Where now these animals lodge, "every one with his mate," there shall hereafter be found burning, and smoke, and endless fire. Just as in Jer. xlix. 13–18, "Bozrah shall become a *desolation*, a *reproach*, a *waste*, and a *curse;*" and all the cities thereof shall be perpetual wastes."

But the prophet here does more than define the spot. His words (v. 16, 17) are very emphatic, "*Seek ye out of the book of the Lord and read: none of these shall fail, not one of these creatures shall want its mate*" (*to hatch there*). Why speak thus? Why tell so specially that *the Lord's spirit gathered them to that spot*, as he gathered the animals into Noah's ark? Why tell us that this is so? All in order to fix attention on this desolation. But why fix special attention on these desolations? Because, when the world witnesses them, it may thereby learn that as sure as this part of the prediction has come to pass, so shall the former part. As in chap. xxxiii. 5, 6, he described the Lord reigning in Zion, and the felicity of those times when the Lord so reigns, yet suddenly, at vers. 7, 8, 9, reverted to what was to *precede* that time of felicity; so he does here. Without any note of warning, having described the scenes of that terrible day of the Lord, he here, at v. 11 and onwards, reverts to what is to *precede* that day. It is like chap. xxxii., where from 1–8 the events of the king's reign in righteousness are spoken of; then suddenly at v. 9 the judgments that *ere then* would rest on Israel. It is like vii. 17, where, after uttering in full the prophecy of Immanuel yet to come, he suddenly returns to predict

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that ere ever that day come there shall be judgments on Ahaz and his house. This, it would seem, is the prophet's manner.

We might further say, that this chapter in special, in its structure, reminds us of 1 Kings xiii. In that passage is foretold an awful judgment on Jeroboam's altar and kingdom, four hundred years thereafter; and meanwhile there is a present rending of the altar as a sign, and pledge, and assurance that that greater judgment would surely come. The present state of Edom, and of Petra its capital,* is to the world a sign and pledge of the coming of the day of God with all its accompanying scenes. It is but of late years that the true state of Edom and Petra has been known; and its becoming known in our day may be reckoned among the signs of the times. The world has before its view that desolation of Edom, which is a sure pledge of what remains to be fulfilled. The destruction of Jerusalem is not a more sure token of the fulfilment of all spoken by our Lord in Matt. xxiv. about his coming, than is *desolate Edom* of the arrival of *the great day*.

IV. *The Blessedness of Earth and of Israel, after these Judgments have come to pass.*—Chap. xxxv.

"*Wilderness and waste shall be glad!*" is the abrupt note of the prophet, after describing the scenes of calamity and judgment. "*Wilderness and waste shall be glad!*" † Not confining it to Israel's land, he nevertheless has his eye on the desolate places of Judea, now to be the very contrast of the cursed land of Edom! *Wilderness and waste* blossom abundantly: *Wilderness and waste* are full of joy and singing. Lebanon's glorious richness has been given to the "waste and the desert," the צִיָּה and the עֲרָבָה; the excellency and the beauty of Carmel and Sharon have been given to this long desolation (לָהּ fem.).

But why all this change? The prophet explains when he adds the words,

> "Men (הֵמָּה) see the glory of Jehovah,
> The excellency of our God."

The curse on earth is removed, because the curse on men's souls is gone. The blight that rested on Israel's land is gone, because Israel now see in Immanuel the Lord their God. Now may the sinking hands and tottering knees take courage; now may the *impatient* (James v. 8), the נִמְהֲרֵי לֵב, who thought that he would never come, cease their fears, for

> "*Behold your God!*"

* We think there is strong evidence from Jer. xlix. 7, 22, and other places, that Bozrah may be *Petra*. It is בָּצְרָה, "fortress"—and that term might be applied to many towns; like *Magdala*, "tower." Hence, probably, one of the names of Petra was *Bozrah, q.d.*, strong city.

† The ם in יְשֻׂשׂוּם is probably as if we said, "They shall be glad *among themselves*;" but others, "on account of these events;" others, more special still, "on account of these nations" (xxxiv. 2), that is, on account of what happens to them.

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And the prophet forthwith adds, "*Now shall vengeance come, the recompense of God*"—a recompense worthy of him—"*it will come; and he shall save you.*"

We need not enter fully into what follows, as we are only giving notes and hints. But observe that, in vers. 5, 6, the diseases of a sick world are healed; *for* the time of restoring earth to its paradise-state is arrived (this is the force of כִּי in ver. 6). Now, therefore, the blind see, the lame walk, the deaf hear, the dumb sing—all diseases of the healing of which Christ gave a specimen at his first coming, are taken quite away from our world, now that he has returned to bless. Earth is no more a great hospital; Milton could not now say—

"A lazar-house it seem'd, sad, noisome, dark,
Numbers of all diseased; all maladies
Of ghostly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone, and ulcer, colic pains,
Demoniac frenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans; Despair
Tended the sick busiest from couch to couch;
And over them triumphant Death his dart
Shook."——— *Paradise Lost*, xi.

What a picture of what earth has been! But all this is over now. Now the Lord, who is resurrection and life, has come to heal. O happy day!

And thus, too, earth's deserts, as well as Israel's, are healed; for now waters break out, and "rivers" in the desert; and the *mirage* is a real pool, and the thirsty land is "bubbling springs." Where the serpents haunted, counting the spot "their lair,"* there is now grass, meadows, and fields, with their margin of reeds and rushes, indicating abundance of moisture. And another feature of the desert has disappeared. Instead of pathless sands, instead of almost invisible tracks, there is now the *cast-up way* (מַסְלוּל), and the *plain road* (דֶּרֶךְ); so that what was the desert is passed through freely and traversed without care. The "pass" is like Ezek. xxix. 11, passing in the way of traffic; they shall be clean who traffic now; and where formerly only caravans of greedy merchants passed, you may see what indicates holiness. The bridles of the horses are "Holiness to the Lord" in this new earth (Zech. xiv. 20); so also are *the highways*. Each highway is now dedicated to the Lord's service. No unclean ones are there.

* Hengstenberg, in his "Christology," strangely interprets this "Zion's couching-place," though Zion is not mentioned. He blunders also at ver. 1, "glad for it," overlooking the plural ם. Altogether, he is hasty in his remarks on this chapter.

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"*For he* [shall be] *to them, walking on the way.*"

*The Lord* shall be there (הוּא, not, as Alexander, "IT," for לָהּ has just been used of *the way*); and, as a consequence, you will not find wanderers, as in the desert long ago (יִתְעוּ), fools who have lost their way. No robber is there; no Arab plunderer; nor any noisome beast. The Lord has made all safe for his redeemed, his גְּאוּלִים, and his פְּדוּיִים, redeemed by their God, and redeemed by price (vers. 9, 10). Yes, all the Lord's redeemed, as well as Israel, come up to Zion to see the wonders of the Lord in the place of manifestation, and all is joy, songs, gladness—everlasting joy, songs, gladness—sorrow and sighing having taken wings and fled away. The long-hoped-for blessing is "obtained;" their heads are crowned with a garland, a diadem, a crown of joy; they here get back the crown that fell from their heads; they have entered on paradise again.

Cowper has reference to this chapter when he sings of the "rivers of gladness watering all the earth," and "the reproach of barrenness is past." But Pope, in his "Messiah," has paraphrased some of these verses very closely. Thus—

"See Nature hastes her earliest wreaths to bring,
With all the incense of the healing spring.
See lofty Lebanon his head advance,
See nodding forests on the mountains dance.
See spicy clouds from lowly Sharon rise;
And Carmel's flowery top perfumes the skies."

In strains less simple far than Isaiah, yet adapting modern verse to the same theme, he sings of the "*thirsty ground*"—the *sand*—becoming a pool. The passer-by

——"Starts amid the thirsty wilds to hear
New falls of water murmuring in his ear.
On rifted rocks, the dragon's late abode (רִבְצָהּ, ver. 7),
The green reed trembles, and the bulrush nods.
Waste sandy valleys, once perplex'd with thorn,
The spicy fir and shapely box adorn;
To leafless shrubs the flowery palm succeed,
And odorous myrtle to the noisome weed."

He had already sung of the appearing of Him who is God (not "*a* God," as even Socinians would agree to sing), and who has visited earth in mercy.

"Lo! earth receives him from the bending skies!
The Saviour comes, by ancient bards foretold;
Hear him, ye deaf; and all ye blind behold!
He from thick films shall purge the visual ray,
And on the sightless eyeballs pour the day.



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'Tis He th' obstructed paths of sound shall clear,
And bid new music charm the unpalling ear.
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe."

The Light himself is shining over earth now, and hence the universal joy.

"No sigh, no murmur the wide world shall hear;
From every face He wipes off every tear."

One error occurs in the poet's song. He sings of Israel's altar "heaped with the products of Sabean kings," which is true, referring to Isa. lx. 5, 6, 7; but when he adds, "For *thee Idumé's spicy forests blow*," he quite overlooked the judgments that shall rest eternally on Idumea. There shall be no spicy forests in Edom to breathe spices. The sons of Keturah and the descendants of Ishmael shall send their produce and visit happy Palestine; but afar off "*Idume*" shall breathe forth her brimstone and fumes of pitch, a terrific contrast to *Judea.*

The *blessing and the curse* are there—the world's Gerizim and the world's Ebal are uttering their testimony in the world's ear. What Isaiah wrote by the inspiration of the Eternal Spirit, in chap. xxxiv., is realised, as well as all which his glowing strains poured forth so joyously, as if on the string of the harp of God, in chap. xxxv., ending with "sorrow and sighing" (as in Rev. xxi. 4), taking farewell of earth.

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### Jeremiah xlviii. 32, 33.

In vol. ii., p. 198, of "Porter's Damascus," this passage is quoted and illustrated:—"The spoiler is fallen upon thy summer-fruits and upon thy vintage.—I have caused the wine to fail from the wine-press; none shall tread with shouting." The writer says, "It is worthy of remark, as a striking fulfilment of this prophecy, that the figs and grapes that still grow in the orchards and vineyards round Sulkhad (*Salcah*) *are every year rifled by the bands of Bedawin.* It was these acts of robbery, more than dread of personal violence, that caused Sulkhad, and other places near it, to be deserted by their inhabitants. Not unfrequently the *grain crops* (*i.e.*, summer-fruits) of the people of Bozrah are completely eaten up by the passing flocks of the Arabs. How wonderfully minute are the predictions of the prophet, 'The spoiler is fallen on thy summer-fruits, and upon thy vintage!'"

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### 3 John 7.

"*For the sake of his name they went forth.*" The best editions read, "*For the* sake of *the name,*" *ὑπερ τοῦ ὀνοματος*. In that case it resembles James ii. 7, "that worthy name;" and Acts v. 41, "rejoicing that they were counted worthy to suffer shame *for the name;*" *ὑπερ τοῦ ὀνοματος*.

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### 2 Corinthians v. 19.

Is this not, "And who has *placed among us the* word of reconciliation." It is *θέμενος ἐν ἡμιν.* By means of preaching, the word of reconciliation is set down among men, like a vessel of water for the thirsty.

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### Ephesians i. 12.

Can this verse mean, "That, to the praise of his glory, we *Jews* should be *foremost believers* in Christ?" It is *τους προηλπικοτας.*

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### Colossians ii. 2.

**"Full assurance of understanding."**

Mr Romaine in one of his letters (No. 45) hints at the true sense of this clause. "Many years' studies, with God's blessing upon them, have favoured me with an insight into the meaning of 'the riches of the full assurance of understanding.' Oh what a happiness it is to be quite satisfied that objects in the spiritual world are exactly as they are described in the Bible!"

It describes the soul of the believer getting deeper and deeper into the perception and feeling of divine truths, revelling in the riches of the undoubted certainty of the objects presented to his soul's understanding in the divine character and ways. The "*understanding*" (*συνεσις*) is the comprehending with all saints something of the depth of that great, great theme, "the knowledge of the Father and of Christ."

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### Revelation iii. 17.

The preponderance of MS. authority is here in favour of the reading which gives the articles to the two first epithets, *ὁ ταλαιπωρος* and *ὁ ἐλεεινος.* In this case these epithets belong to the subject "*Thou;*" and then the verse reads: "*Miserable and wretched as thou art, thou knowest not that thou art poor, and blind, and naked.*" It is to these three words, descriptive of the wants of this church, that allusion is made in ver. 18. The "*gold*" of Christ would supply the *poverty,* his *eye-salve* would remedy the *blindness,* and his "fine *raiment*" would clothe the *nakedness.*

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### Ephesians v. 27.

This verse is literally rendered, "That he might himself (*αὐτος*) present to himself in a glorious condition." The adjective *ἐνδοξον* is the predicate, and *τὴν ἐκκλησιαν* the subject.

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### Ephesians vi. 10.

"*Take unto you* the whole armour of God." This panoply, so needed in these latter days, is represented as ready *for use.* For the term is

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ἀναλαβετε, "Take up what is laid at your feet." It is as if Paul had referred in his language to Homer's representation of Achilles's armour provided by Thetis and *laid down before him.*

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2 Timothy iii. 16.

"*All scripture*" (every portion of it) "*being divinely inspired, is profitable for* διδασκαλια, *instruction; for* ἐλεγχος, *conviction; for* ἐπανορθωσις, *restoration to an upright position upon the only and solid basis* (ἐπι ἀνα ὀρθος); *and for* (παιδεια), *discipline* (*i.e.*, training and formation of character), *in all habits of righteousness*"—or, progressive transformation into the image of God. This term παιδεια here may be compared with Xenophon's use of it, "Κυρου παιδεια," the process described whereby Cyrus was trained to excellency of character.*

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Hebrew and Greek Names of the Twelve Apostles.

1. *Simon* bar-Jonah; Cephas; Peter.
2. His brother *Andrew*, or Adam.
3. *Jacob*, or James, son of Zabdi.
4. *Johanan*, or John, son of Zabdi.
5. *Susi* (Numb. xiii. 11, one fond of horses), or Philip.
6. *Bar-Tolmai*, or Bartholomew, more fully; *Nathaniel bar-Tolmai.*
7. *Theom*, or Thomas; Didymus.
8. *Levi;* also called *Matthai.*
9. *Jacob* ben *Heleph; i.e.*, James son of Alphæus.
10. *Judah Lebbi;* also called *Judah Thaddi;* Jude.
11. *Simon Kanani;* Zelotes.
12. *Judah Ish-Kerioth;* the traitor, Judas.

* The above four texts are thus explained in a valuable pamphlet, "The Exegetical Study of the Original Scriptures, considered in Connexion with the Training of Theological Students." By Alexander Black, D.D. Edinburgh, 1856. At p. 43 the author remarks, "The study of the Mosaic writings, in connexion with the frequent references throughout the Old Testament, might suggest a more particular examination of the nature of the *national covenant made exclusively with the Jews,* in virtue of which they were entitled to the possession of the Promised Land, and all the temporal blessings connected with the inheritance, with the prospect of eventual *national restoration* to their own country—in which Divine Providence has signally debarred any tribe of Gentile origin from obtaining a settled and permanent residence, *reserving the land for its legitimate possessors,* as they are preserved as a nation for the possession of the land."

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# Reviews.

*Memoirs of John M. Mason, D.D., S.T.P., with Portions of his Correspondence.* By JACOB VAN VECHTEN. New York, Carter and Brothers. 1856.

DR MASON of New York, who died about twenty-five years ago, was known to many on both sides of the Atlantic as a most devoted minister of Christ, and as a man of robust and vigorous intellect. He was no ordinary man, as those who best knew him could fully attest. He published on many subjects, but not on prophecy. It would appear, however, from this memoir that he had studied deeply the prophetic word, and that he was a millenarian in his views. This will startle some; but it is not the less true, and ought to be known to those who are in the habit of despising millenarians, as weak sentimentalists—mere men of fancy—without the power of stating or comprehending an argument. We extract the following passages in proof of our statement as to his prophetical views:—

"You know that it has been long my expectation, that the world is not to enjoy much solid peace till the Prince of Peace shall come to reign gloriously. May my apprehensions turn out to be false and groundless; yet they are, that speedily, if not immediately, the sword is again to be unsheathed, and rivers of human blood are again to flow. Oh! for that blessed period when the Son of God shall command wars to cease to the ends of the earth!"—P. 101.

"Such 'good news from a far country' is, indeed, as 'cold water to a thirsty soul.' Yet it is sad, my friend, but I cannot dissemble, that I consider the astonishing effort to spread the gospel as one of these events, which, while they serve to 'prepare the way of the Lord,' and hold a most conspicuous place among His arrangements for introducing the latter-day glory, do, at the same time, warn the churches of approaching darkness, and call aloud to every Christian to be at his post. That this generation, or the next, or the following, is to see lasting peace as regularly increasing triumph of truth, is a hope which I would, but dare not cherish. The whole moral state of the world, the prodigious changes which must happen within a period comparatively short, and the solemn declarations of prophetical Scripture—all combine against such a hope. That the world has not seen its worst times, there is great reason to believe; that the Church has seen hers, I can neither affirm nor deny; but that the waters of a full and bitter cup are yet to be wrung out to her, cannot, I think, be successfully disputed. Oh, how soothing, how refreshing, how transporting, that our Lord Jesus reigns!—that he looks tenderly upon us!—that he will infallibly 'cause the wrath of man to praise him!' and will restrain 'the remainder of wrath!' Dear Mr Hardcastle, what an hour is this! My blood freezes; all hell teems with mischief, and all heaven with mercy. The conflict will be such as when heaven and hell conflict; this little globe the scene, and these souls and bodies the objects. I should sink but for that cheering voice,—'As the mountains are round about Jerusalem so is the Lord round about his people.' How natural the question of unbelief, 'What will become of such an atom as I?' But how prompt the answer of faith, 'In the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me!

He shall set me upon a rock, and *now,*'—yes, there's the victory,—'now my head shall be lifted up above my enemies.' Come, my friend, 'let us enter into our chambers, and shut the door about us; let us hide ourselves for a little moment, until the indignation be overpast.' For, 'behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no more cover her slain.'"—P. 162.

"Many people suppose that we are on the eve of a war with Spain in consequence of a dispute about the boundaries of Louisiana, and the compensation claimed for spoliations committed on our commerce by French vessels in Spanish ports. If we continue in peace, it will not be owing either to the wisdom or firmness of our speculative administration. I regard very little the prognostics of the politicians. The disorders of the world pour contempt upon all calculations which are not directed by the Word of God. What is to come, I know not; but from the complexion of the prophetical Scriptures I am inclined to apprehend that the most likely is the worst."—P. 203.

"I am deeply impressed with the fear, that darkness is about to settle down upon the Church,—that with all revivals, and all encouragements, the purity of truth and the power of godliness will decline through the Church at large; *i.e.,* she will lose more on the whole than she will gain in the parts; that the declension before long will be very rapid, and will proceed to a certain point, just far enough to keep alive a seed for the future harvest, and that the seed in the meantime will be sown throughout the heathen soil, and take root, and abide 'till the Spirit be poured out from on high.' The preparations for bringing about such a state of things are so out of the usual course, and press so hard upon each other, that the Lord seems to be 'hastening' his work, and to indicate that there remains but a short period before he will 'appear to men in his glory,' and a much shorter time before the night come that is to precede the heavenly morning. Whatsoever, then, the hands of his people find to do, let them do it *with all their might,*—there is not an hour to spare."—P. 221.

"Missionary efforts will do little but scatter 'the seed,' and gather, perhaps, some first-fruits; the churches already possessing the gospel will probably decrease in numbers, and in power, and an 'horror of great darkness' settle down upon them; so that little but seed shall be found upon the earth. I look upon the extraordinary missionary spirit as a preparation for this; that the 'seed' may be carried into every corner before the period of sluggishness and carnality arrive. I fear, oh! how I fear, that it is near, even at the doors!"—P. 264.

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*The Versions of Holy Scripture for Roman Catholic Countries: an Appeal to the British and Foreign Bible Society.* By S. P. TREGELLES, LL.D. London: 1856.

THIS brief appeal has already occasioned some controversy, and *ought* to produce more, for the evil which it proclaims and condemns is a fearful one. It is sad to find the British and Foreign Bible Society still circulating corrupt versions of Scripture on the Continent, in spite of remonstrance and warning. We are sorry to observe that they have been able to impose upon such good men as Lord Shaftesbury and Mr Plumptre, so as to secure their adhesion to the "great and good work" (!) of circulating, as the Word of God, corrupt translations of the Scriptures. With an obstinacy which it is very difficult for charity to identify with

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zeal for the glory of God, the Society refuses to abandon its unholy position. It is time for Christian men to step in and do something. But is it wonderful that the Society should circulate corrupt versions of the Word of God, when it will not open or close its meetings with prayer to God, lest Quakers and Socinians should take offence? We extract the following sentence of Dr Tregelles' pamphlet:—

"The attention of Christians is earnestly requested to the importance of not circulating versions of the Scriptures which have been intentionally perverted so as to uphold the errors of Rome; whether such versions are employed as *substitutes* for true and honest translations, or whether they are also circulated with them, as though they could stand on equal ground, and are possessed of co-ordinate authority.

"Many Christians are wholly unaware of the *facts* of the case. Many deem it impossible that anything of the kind can be done by a Society to which the names of so many excellent men are attached (forgetting that such men are perhaps ignorant of the facts, or not considering that these things may be done in opposition to their judgment and feelings.) Such should be reminded that the influence of good men has ever been the argument used in defence of errors. On those who know that it is evil to circulate perversions of Scripture, as though they were the Word of God, it must solemnly be pressed, that *the truth of God requires* that we should ACT as well as *feel*."

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*The Question Answered: Will the Millennial Reign of Christ be Spiritual alone, or both Spiritual and Personal?* By ARTHUR AUGUSTUS REES. London: 1856.

FROM this excellent and pointed little pamphlet we make the following extract. Mr Rees is answering objections.

"The tendency of this view is to relax effort for the conversion of the world. I answer, that doctrines must be tried, not by their supposed tendencies, but by the dogmatic teaching of God's Word. No doubt, the *real* tendency of truth is to good, not to evil; but its *alleged* tendency to evil is often exhibited to frighten people from its reception. For example:—the *alleged* tendency of the doctrine of Election is to make no effort to save souls; but where is this result actually found? No doubt, some *extremists* are exceedingly indifferent to the use of means; but the vast majority of Calvinists are as active and energetic in their efforts to convert sinners as their opponents. In like manner, I ask, where is it actually found that Millenarian views relax effort to bring souls to Christ? It cannot be denied that some of the most laborious ministers in the Establishment of England, and in the Free Church of Scotland, are Millenarians; and no wonder, for the tendency of their views is to *increase* effort, believing, as they do, that the time of Christendom is short. If it be objected, but their efforts are not backed by the hope of the *world's* conversion, I answer, neither are *yours*; your efforts are directed towards your own immediate sphere, a mere speck on the world's surface; and you do not hope to convert *all* even there. What minister of the gospel in Sunderland hopes to convert, or even to see others convert, *all* the souls in the borough? And yet, I suppose, no preacher relaxes his effort to save sinners on that account. What would become of 'justification by faith alone,' if we were to listen to Romanist allegations of its tendencies? According to them, it discourages good works, and opens the floodgate to all iniquity. Yet,

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what Protestant is afraid of this bugbear? The 'iniquity' is with those who deny the doctrine, not with those who defend it.

"'You hold,' as one of my opponents has said, 'that the agency which won its victory on the day of Pentecost *must be helped and supplemented*, or it will never convert the world.' He means that it must be '*helped*' by the personal appearance of Christ. To this objection I simply reply, *We hold no such thing.* We hold with Paul, 'that the gospel is the *power* of God unto salvation, unto *every one* that believeth;' and yet we hold that God may employ diverse agencies in the *application* of the gospel. Was not Paul himself converted by the *agency* of Christ's personal appearance—not as the *exclusive* agency, I grant, but as one of the number? How often are sickness, bereavement, or deliverance from peril, employed by God as *instruments* of conversion? Yet who would mock their instrumentality by asking—'Must the agency, which won its victory on the day of Pentecost, be *helped* and *supplemented*' by such means as these? In like manner, we hold with Zechariah xii. 10, that as with Paul, so with the Jews as a nation; Christ's personal appearance *will*—not *must*—be an instrument in their conversion."

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*Israel in Egypt; or the Books of Genesis and Exodus Illustrated by existing Monuments.* London.

This is a most interesting work, learned in its researches, yet bringing all these researches to the reverent elucidation of Scripture. It throws much new light upon the plagues of Egypt and the exodus of Israel.

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*The Harmony of the Divine Dispensation: being a Series of Discourses on Select Portions of Holy Scripture.* By George Smith, F.A.S. London: Longmans. 1856.

This is another of Mr Smith's able and learned works. Like all the rest, it casts light upon Scripture in all its parts. It contains some admirable and interesting elucidations of the prophetic Word. It is a book for *study*.

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*The History of the Jewish Nation after the Destruction of Jerusalem under Titus.* By the Rev. A. Edersheim, Ph. D. Edinburgh: Constable. 1856.

Dr Edersheim is quite the man to write a history of the Jews, and he has written it well. There are other histories of the Jews, some larger, some smaller, but this is one of the completest and most comprehensive. It is a book for public libraries as for private bookshelves.

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*The Inspiration of the Scriptures.* London: J. Nisbet and Co. 1856.

This is a most needful little work in these evil days, when men are making light of the Word of God, and lowering its divinity. If the

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*words* of Scripture are not divine, we have no security for its *truths* being so. The following is the conclusion of the pamphlet:—

"I add but one word. In judging of inspiration by the precision of the account, a mistake is often committed as to what should be sought for. The Holy Ghost does not aim at that accuracy which would be needful to prove the truthfulness of man. The Holy Ghost has always a moral or spiritual object—the revelation of some eternal principle of truth and grace. Every circumstance which has no bearing upon his object is omitted. He regards not accuracy in that respect. But the moral accuracy is all the greater on this account, and the picture presented to the conscience much more complete. The introduction of something needful to human accuracy would spoil the perfection of the whole, as God's testimony. God does not seek to amuse the mind of man by stories to no purpose, but to instruct his heart by truth. This might sometimes make it rather difficult to balance the whole as a mere narrative; but there are two ways of explaining the cause of a difficulty—the ignorance of him who feels the difficulty, or the impossibility of the thing which has perplexed him. And man willingly attributes to the latter cause, that which proceeds from the former. He who understands the design of the Holy Ghost in what he says, seizes the perfection of the Word, where the mind of man is perplexed by a thousand difficulties."

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*Novum Testamentum Græcum, editio Hellenisticia*, &c. London. 4 vols.

This is a work published twelve years ago, but not all known in proportion to its merits. It is in truth a most elaborate concordance, in four octavo volumes, of the New Testament, with parallels printed in full from the Septuagint, Josephus, the Apocrypha, Philo, &c. A student of Scripture will find it one of the most useful helps that he could have for the exact interpretation of the New Testament.

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*Polyglotten Bibel*, &c. Hielefield. 1853.

This is a new German Polyglott, of a very superior kind, edited by Stier and Theile. It combines four languages, the Septuagint, the Hebrew, the German, the Vulgate, in four columns. These parts which we have seen are excellently done.

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*The New Testament Quotations, Collated with the Scriptures of the Old Testament, in the Original Hebrew*, &c. By Henry Gough. London: Walton and Maberly. 1855.

This is, we may safely say, the completest work upon the subject of New Testament quotations, that has ever appeared. It is most elaborately put together, and carefully as well as beautifully printed. Its notes and index are most useful. It is a volume which one likes to have at hand constantly in the study of the Word of God.

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*Historias Apodeixis: or, Horæ Historicæ et Chronologicæ. An Historical Chronological Summary of the Principal Events of the Six Thousand Years from the Creation to* A.D. 1866. By the Rev. F. Fysh, M.A. London: Seeley, Jackson, and Halliday. 1856.

This is a most elaborate work in five volumes. It is not a work which can be easily read through or minutely criticised. It is so full of facts, and dates, and peculiar inferences from these, that the examination even of one volume becomes a serious work. With many things in it we do not agree; but it is right that the laborious author should get credit for the industry and research which appear everywhere in his singular work. That the reader may form some opinion of the nature of the book, we give its commencing chapter:—

"That the world is to last *six thousand years*, and that these *six thousand years* are to be followed by a *Millennial Sabbath*, is an opinion which has prevailed extensively amongst both Jews and Christians. Indeed this opinion may be said to have the sanction of the inspired apostles Peter and Paul; for the former tells us that '*A thousand years is with the Lord as one day,*' and therefore *six thousand years as six days;* and the latter assures us that '*There remaineth a Sabbatism* (*the keeping of a Sabbath*) *for the people of God.*'

"If we divide 6000 years into four parts, we shall find that each part is of the exact length of 1500 years, the length of an Egyptian tropical cycle, so called because at the commencement of every such cycle the tropical year coincided with the Vague year. Mr Poole has shewn 'that the ancient Egyptians had such a cycle of 1500 complete Vague years, which was almost exactly luni-solar, and whose first year was marked by the coincidence, exact or approximative, of the new moon and vernal equinox, or little Ruk-h.' The Egyptian monuments shew 'that one of these cycles commenced on the first day of the Tropical and Vague years, January 7, B.C. 2005, in the reign of Amenenha II., the second king of Manetho's twelfth dynasty; and the second on December 28, B.C. 507, when Egypt was a province of the Persian empire under Darius Hystaspes.'

"The Egyptians are stated by ancient writers to have had periods of 3000 years and of 500 years, the double and the third of 1500 years respectively; and Herodotus tells us that they believed the time of the absence of the soul from a human body to be 3000 years. 'Now this,' says Mr Poole, 'is the double of a tropical cycle; and accordingly we find, upon mummy-cases and funereal tablets, representations of two sitting jackals, the emblems of the Ruk-hs. And it appears to me very probable that two jackals refer to the period during which the soul was supposed to be absent from a human body.'—*Horæ Ægyptiacæ,* pp. 22-27.

"Now 6000 years is the double of this period, and, reckoning from A.M. 1, is bisected in A.M. 3001, the sixty-first Sabbatical year, being the twenty-second year of Eli's judgeship. In like manner the two periods of 3000 years are bisected respectively in A.M. 1501, fifty-six years before the birth of Japheth, and A.M. 4501, or (which is the same thing) A.D. 366, one year before the election of Damasus as Bishop of Rome, three years after the death of Julian, and in the reign of the Arian Emperor Valens.

"The six millenaries may be considered as a night of twelve hours, and may be divided into three watches, or into four watches, according as we adopt the ancient or modern mode of reckoning. Dividing it into three watches, the first watch will end in A.M. 2001 B.C. 2135, six years before the death of Noah, and three years after the death of Nahor; the second in A.M. 4001 B.C. 135, when Antiochus Sidetes besieged Jerusalem, and made

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peace with John Hyrcanus; and the third in A.M. 6001 A.D. 1866. Dividing it into four watches, they will coincide with the four tropical cycles, and will severally terminate in A.M. 1501, A.M. 3001, A.M. 4501, and A.M. 6001.

"If we take a scale twenty-four times less than that of Apocalyptic time; in other words, if we represent *a year* by *a second of time,* six thousand years will be represented by *one hour and forty minutes!* Three thousand six hundred years will be represented by *one hour,* and the remaining two thousand four hundred years by *forty minutes.*

"The reader will not fail to observe that 3600 : 2400 : : 3 : 2. If, therefore, we divide the 6000 years into five parts of 1200 years each, they will severally terminate in A.M. 1201, A.M. 2401, A.M. 3601, A.M. 4801, and A.M. 6001.

"I would remark, in conclusion, that 6000 years is, in the language of the ancient Egyptians, *a centuple egg-period.*"

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*The Testimony of William Erbery, left upon Record for the Saints of Succeeding Ages, &c.* London: 1658.

THIS is a quarto of three hundred pages and upwards. Very miscellaneous in its contents, and not very edifying, Mr Erbery seems to have gone to the extreme of *spiritualisation*—we might call it fanaticism. He writes against Mr Rogers and Vavaser Powel for their literal understanding of Christ's personal reign; and in doing so, he exhibits an extent of mysticism and extravagance, which are not pleasant to find in one who was evidently a man of God. He is against all government—against the observance of the Sabbath—against water-baptism—against the usual form of dispensing the Lord's supper, maintaining that it is a full and regular meal. These and many other are the strange views which he announces. He has a treatise on "The Reign of Christ for a Thousand Years" (p. 184), in which he endeavours to confute the literal view of the kingdom; but he does it in a way which seems to imply that he did not believe that Christ had a real body at all. At p. 188, he gives us his second objection—"If he come again on earth in flesh, how can he appear to all the saints at once?" Several other like arguments he uses to disprove the millenarianism of his brethren Mr Rogers and Mr Powel. At p. 248, he thus asks Mr Powel—"Doth not the reign of Christ, which you hold forth in a fleshly presence, hinder the saints from looking for the Spirit?" Again—"Doth not that preaching of yours cause many saints to be more carnal, earthly, looking for a kingdom here below?"

Such is a specimen of antimillenarian authorship two hundred years ago. The book is a curious one; but nothing more.

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*An Exposition or Commentary upon the Catechisme of Christian Religion, which is taught in the Schooles and Churches, both of the Low Countries, and of the Dominions of the Countrie Palatine.* By JEREMIAS BASTINGIUS, Minister of the Word of God. Translated out of Latin into English. The Fifth Edition. London: 1614.

WE merely notice this excellent old commentary on the Heidelberg Catechism, in order to quote a sentence from it respecting the advent of the Lord. The section (beginning at p. 207) on Christ's coming to

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judgment, contains no prophetic truth, beyond the general statement of the judgment to come. The author or authors of the Catechism were not millenarians in any sense. They evidently thought either that the millennium was long past, or that there was to be none at all; for they look straight to the advent of the Lord to judgment. Thus they put the question—"What comfort doth Christ's coming again to judge the quick and dead bring to thee?" And thus they answer it—"In all miseries and persecutions, I lift up my head and wait for him—who did before stand in my stead before God's jndgment-seat, and did take away all curse from me—to come from heaven as a Judge, to throw all his and mine enemies into everlasting pains, and to receive me, with all the elect, unto himself, unto heavenly joys and glory." Again, we read at p. 214—"It is most meet that every one of us should so prepare himself, that he may so meet, the more comfortably look for, and be ready to receive such a Judge, that shall be so gracious and so merciful to him. And we shall duly prepare ourselves to the judgment of Christ, if, following his counsel, we have our loins girded up, and our lamps burning: that is, if we have faith—the true marriage-garment—which leaneth upon a sure foundation, to wit, the merit of Christ alone, who delivereth us from the wrath to come."

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*Explicatio Apocalypseos Joannis, &c.* A Doctore Davide Chytraeo, Viterbergæ: 1571.

This is one of the early Protestant commentaries on the "Revelation." It is not millenarian,—the author thinking that the millennium began with the resurrection of Christ. Its interpretations will not be generally accorded with, though Chytraeus writes like a Christian and a scholar.

As Origen was one of the earliest antimillenarians; and as it was through his system of interpretation that millenarianism was ultimately undermined and set aside, it is worth while to notice that Chytraeus sees in him the fulfilment of the third trumpet:—"About the year 240, Origen obtained the celebrity of a bright star (*lucidissimæ stellæ*) or teacher in the Church. Afterwards he transformed the gospel into philosophy, and amused himself with allegories; nay, circulated errors concerning the Son of God, the Holy Spirit, the evil angels, and resurrection of the body. Many were seduced by him."

At the close of the volume, there is a sort of appendix or summary by Georgius Acmilius, in which the various scenes in the Apocalypse, with their interpretation, as given by Chytraeus, are thrown into Latin verse, in the Ovidian measure. Origen is thus described. After speaking of his "*Dogmata Falsa,*" Acmilius thus proceeds:—

"Democriti finxit mundos fugere atque redire,
  Effundens veteri secula multa chao.
Atque in Socraticas leges oracula Christi,
  Transformata illi certere ludus erat.
Haec est stella cadens, quae dira absinthia miscet,
  Cœlestem jungens cum ratione fidem.
Ista necant multas absinthia tristia mentes,
  Noxia sunt animis haec aconita piis."

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*The Premillennial Advent; a Short Notice of some recent Articles in the Evangelical Magazine.* By J. G. Mansford. London: J. Nisbet and Co.

A well written little book, and, so far as it goes, quite a complete and satisfactory answer to the articles which have called it forth. These articles contained *caricatures* of millenarianism, and with these Mr Mansford effectively deals.

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*The First Fruits; a Scriptural Inquiry into the Time and Season of the First Resurrection, and the Change of those who are Alive and Remain.* Philadelphia: 1856.

The anonymous author of this work is evidently one fully master of his subject, and well versed in the Scriptures pertaining to it. He deals with the question most pointedly and well,—not just telling over again what others have told before him, but stating clearly and freshly the truth of God upon the subject which he handles.

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We give the *titles* of the following old books, some of which we have not seen. We should be obliged to our readers who may light upon any of them to send us extracts. We should be no less obliged to any who will send us the titles of, and extracts from, other works of the sixteenth, seventeenth, or eighteenth century.

Deliverance of the Whole House of Israel from all their Captivities in their Enemies' Lands, unto their own Countrie, and of the Estate, Rest, Peace, and Prosperity they are to have in the same, 1641. The Holy Rest of God, and the Brightnesse of His Spouse the Church, as she shall appear in the day of her Marriage, written for the comfort of the Children of the Spouse. 4to, 2 vols. 1641.

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Shakers—The Testimony of Christ's Second Appearing, containing a Statement of all things pertaining to the Faith and Practice of the Church of God in this Latter Day. Albany, 1810.

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Bedele (Thomas)—The Church Militant, Marching forth to her Triumphant Bridegrome Christ Jesus, Encountered with an Erroneous Army, and turned aside to make Warre with the Saints. Small 8vo. 1610.

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Franco (Solomon)—Truth Springing out of the Earth; or the Truth of Christ proved out of the Earthly Promises of the Law, wherein is manifest that the coming of the Messiah cannot be for temporal things. 4to. 1668.

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Mede, a Review and Defence of Mr Mede's Exposition of the Four First Vials, with an Explanation of the 5th and 6th. 8vo. 1720.

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The New World Discovered in the Prospect Glass of the Holy Scriptures; being a Brief Essay to the Opening of Scripture Prophecies concerning the Latter Days. Also Proving the Personal Reign of Christ with his Saints on Earth a Thousand Years. By Robert Prudom. London: printed by R. Tookey, for the Author. 1704. The above book has an Epistle to the Reader by Benjamin Keach.

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Israel's Redemption, or the Prophetical History of our Saviour's Kingdom on Earth, that is of the Church Catholicke and Triumphant, with a Discourse of Gog and Magog, or the Battle of the Great Day of God Almightie. By Robert Maton, Minister and M^r of Arts, and sometime Commoner of Wadham Colledge in Oxford. London: printed for Daniel Frere, and are to be sold at his Shop in Little Britaine, at the sign of the Red Bull. 1642.

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The Millennium or New Jerusalem Land of Promise. 1641.

# Extracts.

### *The Gipsies.*

At the meeting of the Royal Geographical Society, an interesting paper was read by Consul Gardner, "on the Gipsies of Moldavia." They number 120,000; they are held in slavery by the Boyards, and are constantly subjected to cruel tortures. Theoretically, but not practically, they have been emancipated. They are commonly regarded as robbers and murderers; but Mr Gardner says he has ever found them kind, obliging, and industrious. He considers them of Indian origin; their language resembles Hindustani. Sir Henry Rawlinson concurred in the opinion that they are of Indian origin; and he sketched the course of their migration from the Indus to Europe. They arrived in Moldavia in 1428. Everywhere their dialect corresponds with the Hindustani; and in Aleppo, particularly, they may be conversed with in that language without difficulty. General Monteith had some experience of the gipsies in Persia, and entertained very unfavourable opinions of their habits and conduct.

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### *Evils of the Last Days.*

"We cannot form an adequate conception of the extent and variety of the means employed in these latter days for the overthrow of the gospel,

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unless we take into the account the more insidious devices of the enemy in raising up from among the very 'household of faith,' foes to its doctrines and principles, who, under the semblance of giving it their support, are employed in secretly undermining its foundations."—*Bishop Van Mildert.*

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*Interpretation of Parables.*

"Those parts which signify nothing are added on account of those which signify something. The earth is ploughed only with the ploughshare, but in order to this, the other members of the plough are necessary. It is only the *strings* of harps and other musical instruments that are useful; but to make them so, there are things which are not touched by the musician, but which are yet in connexion with those parts which give forth the sound. So in prophetic history some things are spoken which have not any special meaning, but to which these parts which have significance are linked."—*Augustine De Civ.*, b. xvi. ch. 2.

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*The Kingdom of Christ.*

"In the last thousand years of the world, this knowledge and enjoyment will be much greater and more universal. Israel or Zion will then be the chief church of the earth; the glory of the Lord will be seen specially upon them; but the Gentiles, also, will walk in their light, and kings in their brightness. The priesthood of Christ will then be explained much more deeply and fully, both by the types and the writings of the New Testament, in that temple of which Ezekiel speaks. The Spirit of God will then bestow great gifts, and produce mighty effects. Then the Song of Solomon, which is now the most obscure book in Holy Scripture, will be clearly understood, and correspond more than any other with the experience of the Church, for the marriage-feast of the Lamb will be celebrated in heaven (according to Rev. xix.), and on earth it will be a Solomonic period, peaceful, quiet, glorious, nuptial, not in a carnal sense, but in a spiritual, even as the Scripture of all the prophets testifies. Israel will then be again a Theocracy; it will be ruled, not according to worldly, but according to divine statutes; not by strangers, but by Israelites; however, there will be then no king, but a prince, and thus the blessed Sabbatic period of the Judges will return, not in the glory of the Old, but of the New Testament (Ezek. xlv., &c.; Isa. i. 26). Such will be the kingdom of the Lord, Obad. 21; Rev. xi. 15."—*Roos.*

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*Resurrection with Christ.*

"In Christ the world rose; in him the heaven rose; in him the earth rose; for there shall be a new heaven and a new earth."—*Ambrose, De Fide Resurr: 2.* 102.

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*The Millennial Sabbath.*

"When the sixth day shall have passed, rest shall come, after its blasts are over, and the saints shall keep Sabbath" (sabbatizabunt).—*Augustine*, *Serm.* 125. 4.

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*The Ages.*

In the sixth age, the world is completed; in the seventh, the Lord judges the earth (*τὴν οἰκουμένην*); in the eighth, the righteous depart to everlasting life, the others to everlasting punishment."—*Athanasius on Ps.* vi.

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*The Scriptural Use of the Expression "Coming of Christ."*

"Time was when I know not what mystical meanings were drawn, by a certain cabalistic alchymy, from the simplest expressions of Holy Writ—from expressions in which no allusion could reasonably be supposed to anything beyond the particular occasion upon which they were introduced. While this frenzy raged among the learned, visionary lessons of divinity were often derived, not only from detached texts of Scripture, but from single words; not from words only, but from letters—from the place, the shape, the posture of the letter; and the blunders of transcribers, as they have since proved to be, have been the groundwork of many a fine-spun meditation.

"It is the weakness of human nature, in every instance of folly, to run from one extreme to its opposite. In later ages, since we have seen the futility of those mystic expositions in which the school of Origen so much delighted, we have been too apt to fall into the contrary error; and the same unwarrantable licence of figurative interpretation which they employed to elevate, as they thought, the plain parts of Scripture, has been used, in modern times, in effect to lower the divine.

"Among the passages which have been thus misrepresented by the refinements of a false criticism, are those which contain the explicit promise of the coming of the Son of man in glory, or in his kingdom, which it is become so much the fashion to understand of the destruction of Jerusalem by the Roman arms, within half a century after our Lord's ascension, that to those who take the sense of Scripture from the best modern expositors, it must seem doubtful whether any clear prediction is to be found in the New Testament of an event in which, of all others, the Christian world is most interested."—*Horsley's Sermons.*

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*Rome the Babylon of the Revelation.*

"They have lately built a superb viaduct across the valley from Albano to Aricia—a more magnificent work the Romans of Trajan's days could not have reared. It has three tiers of arches, and over the lower gallery there is an aqueduct. On the further side, to be seen by persons travelling towards Rome, they have placed the following curious

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inscription:—' *Viam ad urbem novam Jerusalem, et ad limina apostolorum Pius IX., Pont. Max., in hanc altitudinem creari jussit.*' Rome thus is the 'New Jerusalem;'—the '*limina apostolorum*' is an euphemism for St Peter's and St Paul's, the two churches of chief note here. If this 'New Jerusalem' had its 'streets' of 'pure gold,' they would all disappear in twenty-four hours; nor would they, I fear, have the effect of displacing the paper currency, which, in spite of several loans, contrives to keep gold and silver out of sight. As for the 'precious stones' of the foundations, they are only to be seen in the Pope's tiara—a splendid present sent him by the Queen of Spain, and containing 19,000 jewels of great value. This will, probably, in due time be pawned to the Jews, as was the tiara of Pius VI., for everything here is miserable and poor, and at the same time extravagant. They are making efforts to get up an army, and there is a vigorous trumpeting and drumming every morning in my square to exercise the troops. I often think how uselessly the poor Pope is trumpeting away his money, for if it should 'come to the scratch,' as we say in England, these soldiers would, in all probability, turn against the government. They are, however, uncommonly well dressed and 'got up.' I never saw soldiers more neatly set out anywhere. So are the dragoons a very fine body of men. Then there are infantry, cacciatore (chasseurs), versaglieri (riflemen), artillery, and noble guards. They make a very imposing *show;* no troops can look better anywhere, and I assure you the other day when they were following their Levite king (in the great procession of Corpus Domini), who was carried kneeling on a platform, preceded by an innumerable host of prelates in their mitres, and all the religious orders, the Papal troops added greatly to the splendour of the scene. The Pope's person is surrounded by his Swiss Guards, who muster on these occasions about fifty. They are dressed in the antique form of the sixteenth century, with helmets and corslets of steel, and huge halberds such as you see in ancient pictures. In short, everything that can be imagined, from Buddah and Foh, through the middle ages down to a modern tailor's shop, has been raked together to create the pomp of the 'Head of the Church,' who, by the way, over one of the doors of the inner court of the Vatican, is called in an inscription, '*Vicarius Filii Dei.*' When I see these grand processions, I think of the processions of the Roman conquerors to the Capitol, which, though more splendid (doubtless), did not represent such great victories, for they had only subdued earthly sovereigns, but the Pope has mastered Christ, over whom I consider these processions to be a triumph. The day will come when *He* will break them in pieces like a potter's vessel; but in the meanwhile the Popes have driven the woman into the wilderness, where she is hid for a season."

Thus far writes our friend, under date "Rome, May 29, 1856."

Surely the assumption of being "the New Jerusalem," and thus "the Bride, the Lamb's wife" (Rev. xxi. 9, 10), is in perfect keeping with the character of the great whore, Rev. xvii.—*Achill Miss. Herald.*



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# Correspondence.

We continue our extracts from the letters of a friend :—

Deut. xx. 10-20.—Oh, the depth of cruelty that is contained in the Church's cry for Christ to delay his coming until the world becomes better prepared for him! Whenever a cup of sin is full, the sooner judgment is executed the greater will be the quantity of precious materials to be saved out of it. All cry for delay, which, on the part of faithless brethren, is the mercilessness of those who would prevent the besiegers of a city perishing by famine from terminating the miseries of their comrades, starving in its dungeons, by a vigorous escalade. Let us see how wondrously all this is shewn out in the history of the Church under Moses. We have seen that

> "There is a tide in the affairs of man,
> Which, taken at its flood, leads on to fortune"

Now, as these cycles of the Church's "times" are ever to be seen imaged in the history of her champion, be he who he may, we find the life of Moses composed of three great periods of forty years, each terminating in a flood-tide—an "accepted time" of the Church, which, if neglected,

> "All the voyage of their life
> Is bound in shallows and in miseries.
> On such a full sea were they then afloat,
> And they must take the current when it serves,
> Or lose their ventures."

The first of these periods, when "a door was opened" for the Church, occurred when Moses was forty years old. It then "*came into his heart*" to visit his brethren. Now, he thought, they would have UNDERSTOOD how God, by him, would deliver them. Alas, in all ages "my people have been destroyed for *lack of knowledge*." The stork and the swallow observe the times of *their* migration, but Israel did not understand God's voice, saying "now" to them: they knew not that it was "the day of their visitation," and therefore their history for the next forty years was "full of shallows."

Had they then read aright the signs in Heaven's telegraph, God, doubtless, would have brought them out of Egypt, not by the staff of a poor prophet, but by the sword of the Prince of Egypt: they would not have become imbruted by a prolonged bondage among the heathen; and doubtless, the Lord's "now" for them to leave Egypt was secretly echoing in the hearts of all Egyptians to permit them to go; as the ripeness of the seed, and its ejection by the plant, are the simultaneous action of two processes of one and the same life. Well, they did not seize "the nick in Time's restless wheel" at the exact moment, and so they had to wait till the wheel again revolved its periodical circuit of forty years, during which dreary time Moses, for their sins and "slowness of heart to believe," had to undergo a new and tedious education to fit him for the altered form of the deliverance preparing for them: not the triumphant procession of an army under the Prince of Egypt, but the hurried flight of a timid flock of unarmed shepherds, led by an outlawed cowherd.

Well, the forty mysterious years again came round, and this time they were delivered; but they came out like a body that had lain too long inert—covered with lichens—a mixed multitude now so leavened with the Egyptian element, that the forms of their sins for ages to come were earthly; looking backwards and downwards, instead of forwards and upwards—as our Churches have ever been looking backwards to the Apostles and Fathers, and down-

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wards to the grave, instead of forward to her Bridegroom's advent, and upwards to the New Jerusalem.

But this is not all the evil which the Church's sluggishness brought upon mankind. When the second forty years had expired, the Church, which might have been taken out of Egypt with a blessing to both, had now so rooted its fibres in the Egyptian soil, that in her deliverance from the house of bondage that soil was so torn up, that it was truly said by Pharaoh's people, "Knowest thou not that Egypt is destroyed?" Truly the marks of those terrific convulsions are now seen, in that Egypt has been "the basest of kingdoms" ever since. So much for the mercifulness of the Church in refusing God's emancipation, under the plea of love for man—crying for a little more space for evangelising Egypt.

It is the old cry of Solomon's sluggard—"Yet a little sleep; a little slumber; a little folding of the hands to sleep."

But deliverance from Egypt is one thing—entrance into Canaan is another. The first act God prevailed to do; alas, the second part of the process failed through the old sin deeply inwrought in their being through their loitering in Egypt—that of looking back, and standing still, instead of pressing forward to know and possess the things freely given of God. God's "now" again sounded: they shrank back from leaving the security of their shepherd condition, and enter on their true vocation of being soldiers and kings, just as they had shrunk from Moses, the soldier king, forty years before: they preferred their humble tabernacle to the promised temple; the light manna to the new wine of Eshcol—as we do our decaying Churches, yea, and our priestly stoles, to the gorgeous purple, and the imperial crown, and the golden apples of the New Jerusalem.

> "There is a history in all men's lives,
> Figuring the nature of the times deceased,
> The which observed, a man may prophecy
> With a sure aim of things not come to light."

The Church having again refused to seize, or be seized, by "the nick in Time's restless wheel," had again to fulfil her times. Man cannot *frustrate* God's purpose, though he may retard it.

The mysterious forty years did again come round, and the Church did enter into Canaan; but in what condition did they find it! That land, whose cup, filled eighty years before, had now become so overflown with sin, boiling over the brim for fourscore years, that instead of finding nations of servants to be their vine-dressers, over whom they might have ruled as kings and priests, not one thread of continuity was left to pass the old life of Canaan into the new, save one, and that a harlot! Yea, so irretrievably had the malaria of a society remaining in stagnant sin for eighty years spread, that not one good thing could God quicken out of it, but all must be destroyed! So much for the tender mercy of the Church in delaying the time of God's judgment!—15*th May* 1844.

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# Poetry.

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## THE EVERLASTING MEMORIAL.

Up and away, like the dew of the morning,
  Soaring from earth to its home in the sun,—
So let me steal away, gently and lovingly,
  Only remembered by what I have done.

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My name and my place and my tomb, all forgotten,
 The brief race of time well and patiently run,
So let me pass away, peacefully, silently,
 Only remembered by what I have done.

Gladly away from this toil would I hasten,
 Up to the crown that for me has been won;
Unthought of by man in rewards or in praises,—
 Only remembered by what I have done.

Up and away, like the odours of sunset,
 That sweeten the twilight as darkness comes on,—
So be my life,—a thing felt but not noticed,
 And I but remembered by what I have done.

Yes, like the fragrance that wanders in freshness,
 When the flowers that it came from are closed up and gone,—
So would I be to this world's weary dwellers,
 Only remembered by what I have done.

Needs there the praise of the love-written record,
 The name and the epitaph graved on the stone?
The things we have lived for, let them be our story,
 We ourselves but remembered by what we have done.

I need not be missed, if my life has been bearing
 (As its summer and autumn moved silently on)
The bloom, and the fruit, and the seed of its season,
 I shall still be remembered by what I have done.

I need not be missed, if another succeed me,
 To reap down those fields which in spring I have sown;
He who ploughed and who sowed is not missed by the reaper,
 He is only remembered by what he has done.

Not myself, but the truth that in life I have spoken,
 Not myself, but the seed that in life I have sown,
Shall pass on to ages,—all about me forgotten,
 Save the truth I have spoken, the things I have done.

So let my living be, so be my dying;
 So let my name lie, unblazoned, unknown,—
Unpraised and unmissed, I shall still be remembered;
 Yes,—but remembered by what I have done.

## NOTICE.

*All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.*

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## ERRATA.

In the January Number, at page 47, seven lines from the foot, *for* "Ezra xii. 3–6," *read* "Ezra iii. 3–6."

In the July Number, at page 310, eighteenth line from the top, *read* "Ecclesiastes," *not* "Ecclesiastics."

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